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SKETCHES OF THE REFORMATION, NO. IX.

BISHOP LATIMER.

AGREEABLY to a promise which I gave in a former number of the *Christian Observer*, I now proceed to employ a few papers in tracing the private sentiments of some of those venerable persons who were concerned in effecting the blessed work of reformation in this country. Of *Cranmer*, I have already spoken largely. To the opinions of his indefatigable coadjutor *Latimer*, I have also slightly alluded in a preceding sketch; but it appears to me, that the works of this eminent reformer, deserve to be distinctly and particularly examined. Bishop *Latimer* was early emancipated from the bondage of popish superstition; and during more than fifty years of his long life, he was "a burning and shining light." None of our reformers laboured more assiduously in extending the knowledge of the true Gospel of Christ among all ranks of men. He was an able and impressive preacher, and his unwearied exertions in that capacity, particularly in his diocese of Worcester, were attended, through the divine blessing, with very signal effects. In the uniform tenor of his conduct also, he gave satisfactory evidence, that his own mind felt the full influence of the truths which he professed, and preached to others. His piety, purity, and disinterestedness, his devotedness to the cause of Christ and his courage in maintaining it, his superiority to all selfish considerations, his integrity

and uprightness, the apostolical fervour of his zeal, and the primitive simplicity of his manners, are well known. And the testimony which these characteristic qualities bore to the truth of his doctrines, he at length sealed with his blood. At the age of eighty-five, with a constancy and composure of mind which have never been surpassed, and which were evidently the result of a lively faith in the divine promises, this holy man witnessed at the stake a good confession for his Lord, and to use his own emphatic language, lighted "such a candle in England," as I trust through the grace of God, "shall never be extinguished."

It is well known that this eminent prelate enjoyed the particular friendship and confidence of *Cranmer*. Indeed, during the whole of *Edward the Sixth's* reign, he resided almost entirely at the archiepiscopal palace at Lambeth. It might, therefore, have been presumed, even if we had not been otherwise assured of the fact, that *Latimer* bore a part in framing the articles and homilies of the church: and this circumstance renders it particularly desirable, that his sentiments, respecting the fundamental doctrines of Christianity, should be accurately ascertained.

The only work of this venerable divine, with which I am acquainted, is a volume of his sermons. These contain, however, so clear and ample an exposition of his religious

opinions, that we require no additional information respecting them. The copy of these sermons which is now before me, was printed at London, by Thomas Cotes, in 1635. The editor's name is *Augustin Bernher*, and his prefatory epistle to the Duchess of Suffolk, is dated in 1570.

In exhibiting to your readers the sentiments of this holy martyr, I shall first direct their attention to the exemplary moderation that marks his discussions of those questions which have since been so fiercely contested between Calvinists and Arminians. And if the extracts which I am about to give, should have no other effect than that of vindicating the middle path pursued by the *Christian Observer*, in treating on these points, I shall consider my labour in transcribing them as amply repaid. Bishop Latimer shall now speak for himself.

In reply to a question, which he supposes to be put by an objector, "If this be true what is become of our forefathers?" he observes, "It is a vain and unprofitable question." "Whatsoever they did, let us do well, let us keep God's bidding, God's commandments, then we are safe." "Study, therefore, to live in the favour and grace of God, in repentance and amendment of life, then diest thou well. Further to the question of our forefathers, God knoweth his elect, and diligently watcheth and keepeth them, so that all things serve to their salvation. The nature of fire is to burn all that is laid on it: yet God kept the three young men in Babylon that they burnt not." "So false doctrine, as the fire burneth, it corrupteth. But God kept his elect that they were not corrupt with it, but always put their trust in one ever living God, through the death of Jesus Christ our Lord." "God, I trust, reserved our forefathers in so perilous times more graciously than we can think. Let us thank God then, for the gracious light of his word sent to us," "and for forefathers, leave them and com-

mend them to God's mercy who disposed better for them than we can wish. But some will say now: What need we preachers then? God can save his elect without preachers. A goodly reason! God can save my life without meat and drink: need I none therefore? God can save me from burning if I were in the fire: shall I run into it therefore? No, no, I must keep the way that God hath ordained, and use that ordinary means that God hath assigned, and not to seek new ways. This office of preaching is the only ordinary way that God hath appointed to save us all by. Let us maintain this, for I know none other, neither think I God will appoint or devise any other." *A Sermon preached at Stamford*, p. 99.

"Christ only, and no man else, merited remission, justification, and eternal felicity for as many as will believe the same: they that will not believe it, shall not have it; for it is no more but believe and have. For Christ shed as much blood for Judas as he did for Peter. Peter believed it, and therefore he was saved. Judas would not believe, and therefore he was condemned, the fault being in him only, in no body else." *Sermon on Phil. iii.* p. 208.

"What availeth it me to be risen once, and fall by and by into the self same sin again, which is a renovation of the other sins? For who-soever hath done wickedly an act against God, and afterward is sorry for it, cryeth God mercy, and so cometh to forgiveness of the same sin, but by and by, willingly and wittingly, doth the self-same sin again, he renovateth by so doing all those sins which before times were forgiven him." And this doctrine the Bishop illustrates by the parable of the unmerciful servant. *Mat. xviii. 23—34. Seventh Sermon on the Lord's Prayer*, p. 170.

"The passion of Christ is profitable only unto them that believe. Notwithstanding that his death might be sufficient for all the whole world, yet for all that, no man shall

enjoy that same benefit, but only they that believe in him, that put their hope, trust, and confidence in him." *Sermon on Rom. xiii. p. 223.*

"There be two manner of men. Some there be that be not justified, nor regenerated, nor yet in the state of salvation, i. e. not God's servants: they lack the renovation or regeneration; they be not yet come to Christ. Now these persons that be not yet come to Christ; or if they were come to Christ, be fallen again from him, and so lost their justification, (as there be many of us, which when we fall willingly into sin against conscience, we lose the favour of God, our salvation, and finally the Holy Ghost): all they now that be out of the favour of God, and are not sorry for it, sin aggrieveth them not:" "all their works whatsoever they do be deadly sins." "Any act that is done against the law of God, willingly and wittingly, is a deadly sin; and that man or woman that committeth such an act, loseth the Holy Ghost, and the remission of sins, and so becometh the child of the devil, being before the child of God. For a regenerate man or woman that believeth, ought to have dominion over sin: but as soon as sin hath rule over him, he is gone." "Now he that is led so with sin, he is in the state of damnation, and sinneth damnably." *ib. p. 227, 228.*

"Now I will bring in here a notable sentence, and a comfortable saying: '*The righteousness of the righteous shall not save him, whensoever he turneth away unfaithfully.*' Again, '*The wickedness of the wicked shall not hurt him, whensoever he turneth from his ungodliness.*' And the righteousness of the righteous shall not save him whensoever he sinneth. '*If I say unto the righteous, &c.* and again '*If I say unto the wicked, &c.*' *Ezek. xviii.*" *ib. p. 234.*

"It appeareth not unto us who it is that shall be saved or damned; for we see the good and the bad bear both the name of Christians: good and bad, faithful and unfaith-

ful, are baptized in the name of Christ, so likewise they go to the communion, so that there is no great difference here in this world, between the elect and the reprobate:" "We cannot tell, as long as we be here in this world, which be elect and which not: but at the last day, then it shall appear who is he that shall be saved, and again, who shall be damned." *Sermon on Luke, xxi. p. 250.*

"The ordinary way to get faith, is through the hearing of the word of God." "We read that when St. Paul had made a long sermon at Antioch, there believed *as many as were ordained to life everlasting*: with which saying a great number of people have been offended, and have said 'We perceive that only those shall come to believe, and so to everlasting life, which are chosen of God unto it: therefore, it is no matter whatsoever we do; for if we be chosen to everlasting life, we shall have it:' and so they have opened a door unto themselves of all wickedness, and carnal liberty against the true meaning of the scripture. For if the most part be damned, the fault is not in God, but in themselves: for it is written *God would that all men should be saved*: but they themselves procure their own damnation, and despise the passion of Christ, by their own wickedness, and inordinate living. Here we may learn to keep us from all curious and dangerous questions: when we hear that some be chosen and some be damned, let us have good hope that we shall be among the chosen, and live after this hope, that is, uprightly and godly; then thou shalt not be deceived. Think that God hath chosen those that believe in Christ, and that Christ is the book of life. If thou believest in him, then thou art written in the book of life and shalt be saved. So we need not go about to trouble ourselves with curious questions of the predestination of God. But let us rather endeavour ourselves, that we may be in Christ; for when we

be in him, then are we well, and then we may be sure that we are ordained to everlasting life. But you will say, how shall I know that I am in the book of life? How shall I try myself to be elect of God to everlasting life? Answer, first we may know, that we may one time be in the book and another time come out again, as it appeareth by David, which was written in the book of life: but when he sinned, he at the same time was out of the book of the favour of God, until he had repented, and was sorry for his faults. So we may be in the book one time, and afterward when we forget God and his word and do wickedly, we come out of the book, i. e. out of Christ, which is the book: and in that book are written all believers. But I will tell you how you shall know when you are in the book, and there are three special notes whereby ye may know the same. The first note is, if you know your sin, and feel your own wretchedness and filthiness." "The second point is faith in Christ, that is when you believe, most stedfastly and undoubtedly, that God, through his son, will deliver you from your sins: when you believe, I say, that the blood of our Saviour was shed for you, for the cleansing and putting away of your sins, and believing this most stedfastly with an unfeigned heart. The third point is when you have an earnest desire to amendment, and hatred against sin, study to live after God's will and commandments, as much as it is possible for you to do." "When you find these three things in your hearts, then you may be sure that your names are written in the book: and you may be sure also, that you are elect and predestinate to everlasting life. And again, when you see not your wickedness, and that sin grieveth you not, neither have you faith or hope in our Saviour, and therefore are careless, and study not for amendment of life, then you are in a heavy case; and then you have cause to be sorry, and to la-

ment your wretchedness: for truly, you are not in the book of life, but the Devil hath power over you as long as ye are in such a state." *Sermon on Matthew, viii. p. 310.*

"Many are called and few are chosen. These words of our Saviour are very hard to understand, and therefore it is not good to be too curious in them, as some vain fellows do, who, seeking carnal liberty, pervert, toss, and turn, the word of God, after their own mind and purpose.— 'What need I to mortify my body with abstaining from all sin and wickedness. I perceive God hath chosen some, and some are rejected. Now if I be in the number of the chosen, I cannot be damned; but if I be accounted among the condemned number, then I cannot be saved: for God's judgments are immutable.' Such foolish and wicked reasons some have, which bringeth them either to desperation, or else to carnal liberty. Therefore, it is as needful to beware of such reasons or expositions of scripture, as it is to beware of the devil himself. But if thou art desirous to know whether thou art chosen to everlasting life, thou mayest not begin with God; for God is too high, thou canst not comprehend him: the judgments of God are unknown to man, therefore, thou mayest not begin there; but begin with Christ, and learn to know Christ, and wherefore he came, namely to save sinners." "Then begin to try thyself, whether thou art in the book of life or not. If thou findest thyself in Christ, then thou art sure of everlasting life. If thou be without him, then thou art in an evil case. Therefore, if thou knowest Christ, thou mayest know further of thy election. But when we are troubled within ourselves whether we be elect or no, we must ever have this maxim before our eyes, viz. that God beareth a good will towards us, God loveth us, God beareth a fatherly heart towards us. But you will say, how shall I know that? We may know God's will to-

ward us through Christ." "We may perceive his good will and love towards us: he hath sent the same his son into this world, which hath suffered most painful death for us. Shall I now think that God hateth me? Or shall I doubt of his love towards me? Here you see how you shall avoid the scrupulous and most dangerous question of the predestination of God. For if thou wilt enquire his counsels and enter into his consistory, thy wit will deceive thee, for thou shalt not be able to search the counsels of God. But if thou begin with Christ, and consider his coming into the world, and dost believe that God hath sent him for thy sake, to suffer for thee, and deliver thee from sin, death, the devil, and hell, then, this simple question cannot hurt thee, for thou art in the book of life, which is Christ himself."

"Now seeing that the Gospel is universal, it appeareth that God would have all mankind saved, and that the fault is not in him, if we be damned. *God would have all men to be saved*: his salvation is sufficient to save all mankind, but we are so wicked of ourselves that we refuse the same, and we will not take it when it is offered unto us; and therefore he saith, *Few are chosen*, that is few have pleasure and delight in it; for the most part are weary of it, they cannot abide it:"

"few stick heartily unto it, and can find in their hearts to forego this world for God's sake and his holy word." "Such men are cause of their own damnation; for God would have them saved, but they refuse it, like as did Judas the traitor, whom Christ would have had to be saved, but he refused his salvation." "Whosoever heareth the word of God and followeth it, the same is elect by him. Whosoever refuseth to hear the word of God, and follow the same, is damned. So that our election is sure if we follow the word of God. Here now is taught you how to try your election."

"In Christ are written all the names

of the elect." "Christ is the book of life, and all that believe in him are in the same book, and so are chosen to everlasting life; for only those are ordained which believe. Therefore, when thou hast faith in Christ, then thou art sure of thine election. If thou be without Christ, and have no faith in him, neither art sorry for thy wickedness, nor have a mind and purpose to forsake sin, then thou art not in the book of life as long as thou art in such a case, and therefore shalt thou go into everlasting fire. But there is none so wicked but he may have a remedy. What is that? Enter into thine own heart and search the secrets of the same. Consider thine own life and how thou hast spent thy days. And if thou find in thyself all manner of uncleanness and abominable sins, and so seest thy damnation before thine eyes; what shalt thou do? Confess the same unto thy Lord God. Be sorry that thou hast offended so loving a Father, and ask mercy of him in the name of Christ, and believe stedfastly, that he will be merciful unto thee in the respect of his only son, which suffered death for thee, and then have a good purpose to leave all sin and wickedness, and to withstand and resist the affections of thine own flesh, which ever fight against the spirit; and to live uprightly and godly after the will and commandment of thy heavenly Father. If thou go thus to work, surely thou shalt be heard: thy sin shall be forgiven thee: God will shew himself true in his promise: for to that end he hath sent his only son into the world that he might save sinners. Consider therefore, I say, wherefore Christ came into this world; consider also the great hatred and wrath that God beareth against sin: and again consider his great love, shewed unto thee, in that he sent his only son to suffer most cruel death, rather than that thou shouldest be damned everlastingly."

"And thus may you see who are

in the book of life and who are not. For all those that are obstinate sinners are without Christ and so not elect to everlasting life, if they remain in their wickedness. There are none of us all but may be saved by Christ; and therefore let us stick hard unto it, and be content to forego all the pleasures and riches of this world for his sake, who for our sake forsook all the heavenly pleasures, and came down unto this miserable and wretched world, and here suffered all manner of afflictions for our sake. And therefore it is meet that we should do somewhat for his sake, to shew ourselves thankful unto him, and so we may assuredly be found among the first, and not among the last: that is to say, among the elect and chosen of God that are written in the counting book of God, that are those that believe in Christ Jesus, to whom with God the Father and the Holy Ghost, be all honour and glory world without end. Amen." *Sermon on Matthew xxi. p. 323. 325.*

I defer to a future occasion the reflections which these extracts naturally suggest. Q.

To the Editor of the Christian Observer.
ON 1 TIM. vi. 10.

If the following remarks are thought to be deserving a place in the Christian Observer, the insertion of them in that valuable publication will oblige the writer.

There are few subjects on which pious Christians and learned critics are so much agreed, as in acknowledging the superiority of our present authorized version of the scriptures, to every other attempt which has been made to translate them into the English language. But, notwithstanding this concurrence of sentiment, there are perhaps none who consider the subject closely, that do not find particular passages in our translation, which they think might be improved by a different rendering.

There is one passage which has

often appeared to me to require correction, especially as it asserts what I apprehend cannot, according to the common acceptation of the words, be supported, either as a universal or a general truth. The passage to which I allude, is in the 1st Epistle to Timothy, vi. 10. where the apostle is made to say, "the love of money is the root of all evil." I am aware, that it is a frequent practice to express what is general by words of universal import; but this, as is already intimated, does not appear to apply to the present case: for it will, I suppose, be generally allowed, that pride and its various consequences, as they affect both public and private life, are productive of more evil and misery than avarice: and when to these we add the evils which result from the inordinate indulgence of various other passions of the human mind, it is difficult to conceive, that the apostle intended to say what his translators make him say; and which I think a close examination of the original will not be found to require. His words are, "Πίζα γὰρ παντῶν τῶν κακῶν ἐστὶ ἡ φιλαργυρία;" literally, "the love of money is the root of all the evils." Now a question arises, What evils? Are we necessarily to suppose, that the apostle meant all the evils in the world? or is it not a more natural and proper construction of the words, to suppose, that he meant the evils which he had just enumerated; for this expression immediately follows these words: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition:" then he adds, "for the love of money is the root of all the (or these) evils." Had our translators used as much liberty in this case, as they have done in others, they might have fixed the sense by the use of the word *these*, and making evil plural, as it is in the Greek, so as to have rendered the apostle's expression free from that difficulty which now

attends it. There is a parallel case in Mark iv. 11. where the same Greek article, though in a different case, is used; and the translators, to render the sense perspicuous, have used the word *these*, which they put in italics, to show that it is not strictly consistent with the original.

I submit this criticism to the consideration of the readers of the *Christian Observer*; and it is done with the greater diffidence, as no translator or commentator that I have consulted, gives the words of the apostle the meaning which I have attached to them. I do not, however, claim the originality of the criticism, it having been communicated to me many years ago by a learned friend.

It is possible to give an explication of this passage, which may in a great measure justify the sense of our translators; but if what is here offered be, as I apprehend it is, justifiable on the principles of sound criticism, it makes the sense so easy and perspicuous, as to render explication unnecessary. H. T.

To the Editor of the Christian Observer.

SIR,

The narrative which was contained in your *Observer*, for November, of the last hours of the Hon. Mr. Newport, speaks with so powerful a voice, as can scarcely fail to command the serious notice and consideration of all who are not judicially hardened into inattention. While we shudder at the dreadful scene, we recognize the mercy as well as the terrors of the Almighty, who doubtless intended, that the extraordinary manifestation of divine vengeance in the sufferings of this unhappy man, should deter all who should see or hear of them, from entering into those infidel paths which had so fearful a termination.

The lessons indeed, which this story inculcates, are so clearly as well as so convincingly taught, as

to require no commentary or illustration.

The history of this unhappy man has powerfully, however, enforced on me one conclusion, on which I am desirous of troubling you with a few thoughts; the rather, because its importance appears to me to be commonly too little regarded in practice, even by those from whom it might be expected to receive the greatest attention. I mean the extreme importance of thoroughly grounding young men, especially those who are to move in the higher walks of life, or to mix much with the world, in the evidences and proofs of the truth of revelation in general, and of its leading doctrines and principles. This ought to be considered as a fundamental part of education; indeed, as by far the most important part. Surely, this is a truth too obvious to be questioned. Are we forming the future member of a civilized community? We are also training an heir of immortality. Here he is to be but a stranger and a pilgrim, who is on his way to a better country, where he is to dwell for ever. What but insanity then, would deliberately employ all the care and attention in making preparations for the transitory passage, with an utter neglect of all that should be necessary, after the journey should have been completed, for the utility or happiness of his future life? or rather, to put the case more accurately, with utter inattention to the only means by which that future life can be secured from the certainty of extreme and never ending misery.

But it may be replied, we would imbue our young man with principles, and habits of christianity, though we cannot think it necessary to make him master of the proofs and evidences of its divine original. There is also a strange notion too commonly current, that studying the evidences of christianity often tends to infuse doubts and objections which would not otherwise occur, thereby producing at first a dispu-

tations and captious turn of mind, which often leads at length to downright scepticism. All the foundation there is for this argument, is grounded on the circumstance of our sometimes meeting with certain shallow characters, who falsely pretend to a degree of reading which they do not possess, and of consideration which they have never exercised. It is the ignorance however, not the knowledge of these smatterers which has been injurious to them. Here in the language of the poet,

'Tis shallow draughts intoxicate the brain,
But drinking largely, sobers us again.

In truth, it would be strange indeed, if the case were otherwise. The Almighty has compounded our minds of two great faculties, the understanding, and the will, which last comprehends the affections; and should we not therefore, prior to experience, be led to presume, that our holy religion, in vindicating its claim to a divine original, would address itself to both these faculties;—That while it should appeal to the heart, and provide for its reception by the holy and happy affections which it should there call forth, so it should also produce arguments and proofs, to which it should require our attention, and the serious consideration of which should lead us to recognize more clearly its character of heavenly wisdom. But it is well worthy of remark, that the heart cannot be powerfully affected, unless the understanding be first thoroughly convinced, and the assent decisively obtained. The great masters of oratory among the ancients well knew this, and one of their most important rules was grounded on the principle. In truth, every day's experience might alone serve to impress the same conclusion. What can be the cause, why men, sufficiently wakeful to their interests in other cases, are continually hearing, and almost falling asleep from

mere indifference while they are hearing, of the terrors of hell and the joys of heaven? Is it not that some secret and sceptical doubt of the truth of these things has tainted the mind, and rendered the feelings inaccessible? So long as men acknowledge the reality of these invisible things, there is some hope of them; the way to their feelings is at least open; we may expect, in some favourable concurrence of circumstances, to animate their hopes or alarm their fears; but when once become sceptical, the very ground on which we should place our battery, is cut from under us, and our assault is at an end. Let this truth be ever borne in mind, by all whose profession renders it their duty to endeavour to influence the hearts and work on the feelings of men;—and let them, especially when they are conversant with the higher orders, if they observe their hearers remain unmoved, while considerations, in their own nature and importance the most affecting, are urged on them, strive to discover, whether there may not be some lurking principle of unbelief, more or less strong, which bars all approaches to the heart. Let people remember also, in their own practice, the important position which I have been laying down; and let them be aware, that the unbelief of which I have been speaking, may produce powerful effects, though it may not assume the shape of a formal argument or the substance of a distinct objection. Such is the nature of the human mind, that a mere floating cloud of incredulity, the confused hesitating suggestion of a hope that all may not be true, or not true at least to the extent of what is stated, may be sufficient to impair or destroy the efficiency of arguments and statements otherwise the most powerful and affecting. But to quit this subject, on which, on account of its extreme practical importance, I hope I shall be forgiven for dwelling so long; in examining whether or not we ought to make ourselves

masters of the evidences of the truth of christianity, we need not argue, as we have hitherto done, from probability only, what we might expect to be the case. Let us rather declare what the fact actually is. It has pleased God to furnish many strong evidences both external and internal of the truth of christianity, and surely this alone is a sufficient indication of his will, that we should carefully observe and seriously consider them. We know how heavy a charge is laid against those "who consider not the operations of the divine hand," and it is expressly mentioned as a crime in others, that they neglected the inferences afforded by the ordinary course of nature, of the being and providences of God; and can it then be otherwise than criminal, to be inattentive to those evidences and proofs, which God himself has graciously furnished of the religion which comes from him?—Again, the Almighty has graciously raised up, from time to time, men, whose understandings and researches have been successfully devoted to this honourable service; and is not this an intimation on his part, that we should listen to their lessons? And it is farther worthy of remark, that proofs of the divine authority of christianity have generally been furnished, in proportion as, from the peculiar circumstances of the times, they might seem to be wanted. In our own days, for instance, when, from various causes which it is not difficult to assign, but the enumeration of which would occupy us too long on the present occasion, infidelity has widely diffused itself, it has pleased God to favour us also with a more full and particular, and I had almost said a more *decisive* summary, of the proofs of the divine authority of christianity, than was ever before vouchsafed to man.

But the word of God affords a *direct* confirmation of these arguments from probability. It is remarkable, that throughout the whole scriptures,

God deals with us as with reasonable beings. And let it be remembered, that our Saviour's answer to the rich man in the parable, does not imply, that it was wrong to require sufficient evidence of the truth of revelation; but only, that there was already a sufficiency both of proof and of instruction, in the writings of Moses. The injunction of the apostle also should not be forgotten, as fully involving the conclusion for which I now contend, and it will be no mean argument to those who know how to estimate its force, "that we should be always ready to give an answer to every man that asketh us a reason of the hope that is in us."

Infidelity, as might be expected, prevails most commonly in those countries, in which the superstitions of popery, detected in the progress of light and knowledge, brought discredit on christianity itself. But it is not, alas, to Popish countries, that scepticism is confined, though in them it be most generally prevalent. It has been in our own country the too natural and sure consequence of that relaxation of morals, and that indifference to religious institutions, which always attend increasing wealth and prosperity; greatly aggravated in our instance, by the large intercourse we have had with foreign countries; in which, to our disgrace it must be confessed, we have been less solicitous than any nation in Europe, whether Protestant or Popish, to provide for our countrymen while abroad, the means of attending public worship, according to our own established forms*. And

* It was remarked with the strongest expressions of grief and shame to the writer of this article, by the late celebrated Mr. Howard, that when he was at Vienna, he had seen 40 or 50 (the precise number the writer does not recollect, but it was a very considerable one) young men of high birth, large fortune, and extensive influence, who, owing to the neglect of our government, in not making a chaplain a necessary part of an ambassador's establishment, and the celebration of divine

infidelity has, perhaps, more powerfully than by any other cause, been promoted by our immense colonial possessions, whence both the religion and morals of the parent state are continually receiving a rapid deterioration.

Those persons especially, are called upon to arm their minds with the best proofs that can be obtained of the truth of our holy religion, who, from their destination in life, are likely to be thrown into the society of the irreligious or the sceptical, or to have much intercourse with foreign countries, where, besides the infidelity which prevails, they are but too likely to contract, perhaps insensibly, that indifference to religion in general, which is apt to arise in the minds of those who reside long in countries where the establishment and form are different from our own. This indifference first insinuates itself into the mind under the specious name of liberality, and is conceived, perhaps, only to weaken the bigotted attachment of the nursery to our own peculiar forms; but it too soon discovers its real character, by producing a fatal lukewarmness in religion altogether*.

But in truth, let the line of life and prospects, the connexions and circumstances of a man be what they may, and however little he

worship a necessary part of his duty, remained wholly without religious instruction or the opportunity of public worship, in a place where they were exposed to the strongest temptations, at a period of life when those temptations would naturally be most powerful. The very habit hereby formed, of neglecting the public worship of God, is in the highest degree pernicious.

* The writer of this article was assured by the late Dr. Maclean, whose situation at the Hague during 10 years, gave him an opportunity, which no man was more disposed or better qualified to employ, of judging of the effect of foreign travel on the religious and moral character of youth, that in a great majority of instances it produced, even in those who had been religiously educated, infidel principles and loose morals.

may conceive himself to be likely to fall among sceptical associates, he may still, perhaps, find abundant cause hereafter to deplore his neglect of the opportunities afforded him of grounding himself well in the evidences of christianity, or to rejoice in having availed himself of them. Our temptations, even the suggestion of infidel doubts and difficulties, proceed not always from others; our own hearts and imaginations often become our most powerful tempters, and here probably, our great and spiritual enemy is peculiarly active. A late eminent christian, Mr. Milner, of Hull†, a man of vigorous understanding and considerable learning, when several years after his entering into orders, he began to obtain correct views of the great doctrines of christianity, and at the same time a new warmth of earnestness for the souls of men, then also first began to be assailed with sceptical doubts, and for several years he was grievously tormented by them. The great Mr. Baxter tells us himself, in the history of his own life and times, that he likewise was extremely harassed with doubts of the same kind, even in the close of life, when he had been for many years a most successful labourer in the christian vineyard. If such men as these were thus assaulted, let none of us conceive that it is unnecessary precaution to arm ourselves with such weapons as Providence has graciously provided, against the objections with which infidelity may attack our faith. It is here, as in other instances; a christian must make up his mind to endure with constancy the hour of trial. He is never promised a life of ease and security; on the contrary, he is plainly forewarned, that the way to heaven is straight and dangerous; he has a fight to maintain, and powerful enemies to encounter; but he is provided with heavenly armour, and if

† Author of the Church History and other works.

he faint not by the way, he is assured of victory: if he be faithful unto death, he is promised a crown of everlasting life and glory.

But were it less necessary for a Christian, on his own account, to make himself master of the proofs of our holy religion; yet has he no duties to perform to others? And if he would qualify himself solicitously to be useful to his fellow creatures in other ways, will he neglect the opportunity of enabling himself to render them a service, the effects of which may last for ever? In truth, Sir, it is here as in many other instances; love, if really vigorous, would supply the place of argument, and would urge us powerfully to the study I have been recommending; and here, according to the gracious ordination of Providence in general, while chiefly intent on promoting the happiness of others, we should be most effectually securing our own.

I remain,

SIR,

Your faithful servant,

EUBULUS.

To the Editor of the Christian Observer.

SOME time ago, a friend put into my hand a treatise on *anger*. I think he told me it was well written, and I have since heard that it is well received among the higher circles. I do not recollect the name of the author, neither have I seen the book since; but it appeared to me, in the few minutes which I had to look into it, that the subject was treated in the usual way, anger being considered as sinful only, when it was directed towards improper objects, or exercised in an undue degree. To have just views on this point must be allowed, by every friend to religion, to be a matter of no inconsiderable moment, as this is a subject which has so immediate a reference to the necessary duty of self-examination. The government of the temper forms so striking a

feature in the Christian character, that every thing which has a tendency to throw light upon the nature and extent of this duty, must be considered as important. The apostle says—that “if our hearts condemn us, God is greater than our hearts, and knoweth all things”—but that “if our hearts condemn us not, then have we confidence towards God.”—Now it is evident, that any mistaken notions on the nature of sin and duty, in any particular, must necessarily affect the state of our hearts in the work of self-examination. If any thing be considered as sinful, which is really not so, the heart of the righteous may be made sad. On the contrary, if any feeling or action be regarded as innocent, which in reality is sinful, the heart may be filled with confidence and joy, at the time when it ought to be humbled with penitential sorrow.

Impressed with the importance of this subject, I wish to call the attention of your correspondents to the following note, which I have copied from Dr. Guyse's Exposition, on Ephesians iv. 26. “Be ye angry and sin not.”—“Be ye angry, is not to be taken as an *exhortation* to anger, which alas, we are naturally too prone to of ourselves; and yet it intimates, that all anger in its own nature is not sinful, but may be allowable upon just occasions, as it is in itself an innocent passion, planted in the original frame of human nature, to be exercised in a proper and decent manner; and was so, by the blessed and holy Jesus himself. (Mark iii. 5).” Here it will be observed, that anger is stated to be an *innocent* passion, and consequently it is *allowable* upon just occasions. It is moreover stated, that this passion was “planted in the original frame of human nature.” And as a *proof* of its innocence, it is asserted, that this passion was exercised by our blessed Lord, ~~himself~~, referring to Mark iii. 5. where it is said, that ‘he looked upon them with anger.’ These opinions,

I confess, do not agree with my views of the subject. I cannot but consider *anger* as in its own nature *sinful*; at the same time, I allow that this passage in the Epistle to the Ephesians, seems to countenance a contrary opinion, and if we are to consider the expression in St. Mark as asserting that our Lord was *angry*, the point is proved. If any one of your correspondents, who has considered this subject, would favour us with his opinion upon it, he might greatly promote the cause of practical religion.

C.

To the Editor of the Christian Observer.

It has been truly said, "That virtue herself becomes more acceptable, when she appears in an agreeable form." The strongest arguments may fail to convince, unless the powers of persuasion be exerted to apply conviction; and even inferior arguments may succeed where the expression is lively and the manner agreeable.

During a part of my life, I attended the preaching of a Minister no less eminent for the excellence of his matter, than defective in his manner of communicating it. Happily, habit, combined with a strong desire of sound instruction, soon so far overcame my perception of this defect, as to dispose me to receive whatever fell from him with thankfulness and respect: I even became impatient of hearing the blemish of a bad manner imputed to him. Still, Sir, I was not insensible of the defect; it was but too frequently forced upon my notice: for I seriously believe, that many, whom I occasionally took to hear him, were indisposed to the reception of true Christian doctrine, by disgust at the manner in which they had heard it proposed. Now the most polished diamond, unless it be advantageously set, will lose a part of its brilliancy, and blame justly attaches to the artist, for not having disposed it so

as to produce its proper effect. The wisdom of the serpent should surely in like manner be exercised, in availing ourselves of all those means by which the cause of God may most effectually be promoted. MANNER then, claims a very decided attention on the part of the Clergy. It is idle to reply, let our congregations attend to *what* we say, not to *how* we say it: for what is the fact? What is the strongest impression felt by most congregations after the sermon? May it not be collected from the answers so commonly given to this question, How did you like the preacher? How often do we hear, "his *matter* may be good, but his *manner* is unpleasant,—he is too low—he is too quick—he is inattentive—he wants animation—he considers preaching as a task," with various other objections of a similar nature? Nay, is not the defect of a bad manner sometimes brought forward to justify a desertion of the parish church, for one where the service is more agreeably performed? On the other hand, even where little more than a barren morality is preached, unaccompanied by the motives or the sanctions of the Gospel, how often is the audience satisfied, even with the manner alone! Of this some popular preachers in the metropolis afford a striking instance.

Amongst no description of the clergy have I found that cast of pulpit manners to prevail, which, in my opinion, should distinguish the ambassadors of Jesus Christ. Those who consider preaching merely as a periodical labour, either run over their discourses in a negligent manner, or adopt a heavy methodical style of speaking, which, from its monotonous regularity, wearies the attention, and is equally unimpressive. Others, who seem to be more in earnest, and who occasionally bring forward the peculiarities of the Gospel, and some even of those who rightly divide the word of truth, unhappily use an artificial, high-toned, spouting, or

theatrical manner, which savours rather of studied design, than of simplicity, and thus lose a great part of that effect, which their sermons might otherwise produce; while not a few who seem to be engaged, with their whole hearts, in the propagation of the faith, "as it was once delivered to the saints," are either rustic and slovenly, or harsh and violent, and thus, like the fabulous toad, the *precious jewel in the head* is neglected, on account of the *ugly and venomous* aspect of the creature that contains it.

Some few however, I have heard, who are honourably distinguished from all these descriptions of preachers, who so happily blend elegance with simplicity, affection with reproof, persuasion with sincerity, and earnestness with moderation, even in *manner*, that my heart has been insensibly led to conviction, although my own defects have been drawn in their nicest and most discriminating shades, and attacked in their tenderest and most covert points.

But that we may better ascertain what it is which constitutes genuine excellence of manner in the pulpit; let us consider who are the clergy? Is not the ministry of reconciliation committed to them? Are they not ambassadors for Christ? Is it not their office to beseech apostate man in Christ's name, and in Christ's stead, to be reconciled to God? Having then to sustain the sacred character of Christ's representatives, ought they not, as much as possible, not only to imbibe the spirit, but to imitate the manner of their Lord? What then was the manner of Christ? To formalists, to the self-righteous, to the impenitent, to the presumptuous, it is invariably a manner of open and manly reproof; but to persons awakened to a sense of guilt, to the sincere penitent, to the believing disciple, it is invariably that of the most winning mercy, the most forgiving love, the most attractive condescension. Affection is the characteristic of our

Saviour's manner; his reproofs are delivered with affectionate dignity, and are tempered by love. Even the severest of his discourses (Mat. xxiii.) that which contains, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" contains also, "O Jerusalem, Jerusalem, &c."—Love pervades every thought and word and action of his ministry. Let the clergy then imitate their master in this: reconciliation is their proper object: every imperfection of manner, therefore, which tends to convey a contrary impression; every harsh, negligent, or formal mode of delivery, which is inconsistent with lively affection, and with an ardent zeal for the welfare of souls; does but remove the preacher farther from persuasion, and in that degree frustrate the purpose of his embassy.

I am well aware, that a minister is not only to speak and exhort, but to rebuke also; but then he is to rebuke in love, and though he *knows* and ought to exhibit *the terrors of the Lord*, yet he is to *persuade* men with meekness and love, to *flee from the wrath to come*.

That "the feet" then "of those who preach the Gospel of Peace" may be "beautiful" indeed, let the Clergy cultivate *simplicity* of manner, which is the great secret of pleasing; and in order to acquire *simplicity*, they must be really in earnest. There must ever be something of affectation or negligence in any manner, which is unaccompanied by an earnest solicitude to save souls. Whereas a person really in earnest, will adopt every mean by which his object may be most effectually attained: he will correct whatever may obstruct or weaken his efforts: he will lop off what is redundant: with wholesome care he will smooth whatever is harsh: he will anxiously labour to discover that manner, by which reproof may be rendered convincing and even acceptable. With the grace of God upon such endeavours, he will be likely to

produce, on the minds of sinners, the same effect as is feigned to have been once produced, by the reproof of the angel Zephon, on the author of sin.

—his grave rebuke
Severe in youthful beauty, added grace
Invincible: abash'd the devil stood
And felt how awful goodness is, and saw
Virtue in herself how lovely; saw and pin'd
His loss.

But perhaps, it may be said, "*what is the chaff to the wheat?*" I answer, compared with the wheat its value is small indeed; but if the goodness even of the chaff tend in any measure to recommend the wheat, that labour is not lost which is spent in winnowing it. Besides, an earnest endeavour to attain a good manner in the pulpit, seems necessary to prove our consistency with that true Christian love, which becomes all things to all men, that by all, even the least, means which are lawful it may save some.

BOETHOS.

To the Editor of the Christian Observer.

THE hand which traced the lines inserted in the *Christian Observer*, under the signature of *Titus*, (*Christ. Obs.* for 1805, p. 461) is now mouldering in the dust of the grave—such are the vicissitudes of the present scene! I think the queries contained in that letter might have been better stated; yet while I truly honour the pious motive which excites the jealousy of *Defensor* in his reply to *Titus*; (*Christ. Obs.* for 1805, p. 585) I am persuaded, that *Titus* did not mean to lessen the force of any moral obligation, but rather to insist on those which are formed between God and man, by the redemption of the world; relations, which I conceive to be the basis of the divine economy that took place after the fall of Adam, by which the world is now governed, and according to which it will hereafter be judged.

As a lover of peace, I would suggest the following consideration. Since it is evident that repentance cannot be enjoined by the *same* law which requires sinless obedience, so neither can faith in a propitiation: yet no one can doubt that repentance towards God, and faith in our Lord Jesus Christ are (under the Gospel dispensation) *duties*; and duties of high and universal obligation. (*Acts* xvii. 30. *1 John* iii. 23.) Now since the very nature of duty implies the existence of some law, either virtual or explicit, does it not follow, that this controversy respecting the law of the Mediator, is a mere logomachy?

SOPATER.

To the Editor of the Christian Observer.

I BEG leave to remind you of your promise, made to me and the public, of giving in the course of your useful and valuable work, a list of such theological books as you approved, or would recommend, for clerical students of the Church of England, together with some hints of the order in which it would be proper to read them. Two years have now elapsed, since the first hint of such intention was given in one of your magazines. I am of opinion that your execution of that intention would be of great use in promoting the increase of knowledge and sound divinity among the ministers of the Gospel, and through their means, the prosperity of the Church. I hope you will not suffer many more months to elapse, ere you attend to this particular.

I remain, in admiration of your work, and with ardent wishes for its extensive circulation, if possible, into all lands,

Φιλοθεος.

We invite our learned correspondents to contribute their suggestions on the above important subject: and if they were to add to the list which Φιλοθεος requires, a *Catalogue raisonnée* of a select theological library proper for Clergymen,

we think that they would be doing essential service to the cause of religion.

To the Editor of the Christian Observer.

PERMIT me to take the liberty of requesting some of your pious and judicious correspondents to communicate a few hints, through the medium of your excellent Miscellany, respecting the means that have been found most successful, in impressing the minds of children with the important truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence.

Trusting that no arguments can be necessary to impress the pious mind with the importance of this inquiry, I shall hope that an early attention will be paid to the anxious solicitude of

A CHRISTIAN PARENT.

To the Editor of the Christian Observer.

It is not the least useful part of your work to expose false and whimsical interpretations of scripture. A very common one which I have seen adopted by a writer quoted in a former number, is that turn given to the words of our Lord, John vii. 38. *He that believeth on me, as the Scripture hath said*—which is introduced as if the meaning were, “He that exercises such a kind of faith as the scripture warrants: whereas it is evident, the term, *as the Scripture hath said*, refers not to the nature of faith, but to the promise made to it, which is specified in the following words, “out of his belly shall flow rivers of living water.” Vid. *Doddridge* in loc.—The above interpretation reminds me of another, somewhat similar, by a certain illiterate preacher, who in discoursing on that text, “WRITE, blessed are the dead that die in the Lord,” made this observation, “That there is a right blessedness, and a wrong blessedness; and that departed saints are right, that is

truly blessed.” A striking instance to prove how desirable it is that public teachers should be able not only to read and WRITE, but also to SPELL.

P. H.

To the Editor of the Christian Observer.

I HAVE sent you the copy of an inscription on the monument erected to the memory of the late Bishop of Down and Connor, in the new-burying-ground, belonging to St. James's church, in Tottenham Court Road. The inscription was written by Mr. Fox, and it certainly does credit to the classical taste of that distinguished senator. My reason, however, for transmitting it to you, is not to call the attention of your readers to the purity of its style, but to exemplify the ideas which such men as Mr. Fox are apt to entertain respecting the perfection of the episcopal character. The words of the inscription are as follows:

“Under this stone lie interred the mortal remains of the Right Rev. WILLIAM DICKSON, late Bishop of Down and Connor, whose memory will ever be dear to all who were connected with him in any of the various relations of life. Of his public character, the love of liberty, and especially of religious liberty, was the prominent feature; sincere in his own faith, he abhorred the thought of holding out temptations to prevarication or insincerity in others, and was a decided enemy, both as a Bishop and a Legislator, to laws whose tendency is to seduce or to deter men from the open and undisguised profession of their religious opinions by reward and punishment, by political advantages, or political disabilities. In private life—singular modesty, correct taste, a most engaging simplicity of manners, unshaken constancy in friendship, a warm heart alive to all the charities of our nature, did not fail to conciliate to this excellent Man the affections of

all who knew him. But, though the exercise of the gentler virtues which endear and attract, was more habitual to him, as most congenial to his nature, he was by no means deficient in those more energetic qualities of the mind which command respect and admiration. When roused by unjust aggression, or whatever the occasion might be that called for exertion, his mildness did not prevent him from displaying the most manly and determined spirit; and notwithstanding his exquisite sensibility, he bore the severest of all human calamities, the loss of several deserving and beloved children, with exemplary fortitude and resignation. He was born in February 1745, was married in June 1773, to HENRIETTA SYMES, daughter of the Rev. JEREMIAH SYMES, was preferred to the Bishopric of Down and Connor, in December 1783, and died on the 19th of September, 1804, deeply regretted, by all the different religious sects that composed the population of his extensive diocese; by acquaintances, neighbours, and dependents of every condition and description; by his children, his friends, and his country; and most of all by his disconsolate Widow, who has erected this stone to the memory of the kindest husband and the best of men.

C. J. FOX."

I sincerely hope that the character of this departed prelate was marked by some traits of a still more appropriate description, than any which the pen of Mr. Fox has attributed to him, although that great orator may have been but little accustomed to appreciate their value and importance. The deficiencies of the episcopal character, as it is here drawn by Mr. Fox, will be best seen by contrasting his delineation of it, with the view given us in the New Testament and in the consecration service of our church, of the qualities which are required in a Christian Bishop.

"Simon, lovest thou me more

than these?" "Feed my lambs and my sheep." John xxi. 15.

"Serving the Lord with all humility of mind." "I kept back nothing that was profitable to you, but have shewed you and have taught you publicly, and from house to house, testifying repentance towards God, and faith towards our Lord Jesus Christ." "I take you to record this day that I am pure from the blood of all men." Acts xx. 19—21, and 26.

"Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you *Bishops*, to feed the church of God, which he hath purchased with his own blood." Acts xx. 28.

"Be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Give attendance to reading, to exhortation, to doctrine?" "Meditate on these things, give thyself wholly to them that thy profiting may appear unto all men. Take heed unto thyself and to thy doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 12—16.

"Be strong in the grace that is in Christ Jesus." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "And the servant of the Lord must not strive, but be gentle to all men; apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure will give them repentance to the acknowledging of the truth." 2 Tim. ii. 1, 15, 24, 25.

"Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. iv. 2.

"In all things shew thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." Tit. ii. 7, 8.

Almost all the texts which I have cited, are incorporated into

the consecration service for Bishops, by way of pointing out to them the nature and obligations of their holy office. Besides which, they engage in the most solemn manner, "out of the Holy Scriptures to instruct the people committed to their charge;" "faithfully to exercise themselves in the same Holy Scriptures, and to call upon God by prayer for the true understanding of the same, so as they may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers;" "with all faithful diligence to banish and drive away all erroneous and strange doctrine, contrary to God's word;" and "to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, shewing themselves an example of good works unto others." Now on the manner in which his friend fulfilled these scriptural injunctions, and performed these solemn engagements, Mr. Fox is wholly silent, although it must be obvious, that on that depends in a very essential degree, the intrinsic worth of any individual, who is invested with the episcopal character. Compare the meagre, though elaborate enumeration of the virtues of the deceased prelate, contained in the above inscription, with the following hasty sketch of Bishop Burnet, who in speaking of Archbishop Leighton, represents him as "a Bishop, that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly

disposition that I ever yet saw in mortal. He had the greatest parts as well as virtues, with the perfectest humility that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him. I can say of him with great truth, that in a free and frequent conversation with him, for above two and twenty years, I never knew him say an *idle word*, that had not a direct tendency to edification: and I never once saw him in any other temper, but that which I wished to be in, in the last minutes of my life."

When Mr. Fox pronounced a panegyric on the late Duke of Bedford, you deemed it incumbent on you to prevent, by some seasonable remarks, the ill effect to be apprehended from an attempt to hold up to admiration a character, from which the eulogist had contrived to exclude every reference to Christian principle. It seems still more necessary, when a similar attempt is made in the case of an appointed *Overseer of the Church of God*, to guard against the defective views of the appropriate excellencies of that sacred character, which such a delineation of them as Mr. Fox has given, is directly calculated to cherish. Should you agree with me in this sentiment, you will, I doubt not, find room for this paper.

I am, &c.

S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE been frequently struck with the difference of the manner, in which different persons receive the public news from the Continent.

CHRIST. OBSERV. No. 49.

Some there are, who enquire after it with eagerness, as if anxious to possess a priority of intelligence, and particularly delight in any little anecdote or secret, which may be

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supposed to imply familiarity with persons at the fountain head of information. You would imagine the individuals of whom I now speak, to be deeply concerned for the interests of Europe, if you were to judge by the important air which they assume, by the joy which they express at each victory of the allies, and the seriousness with which they prognosticate the evils which must follow every defeat. Many of these patriots, nevertheless, exhibit so little public spirit in their general course of conduct, that it is difficult to account for the interest which they seem to take in the proper adjustment of the affairs of Europe, except by supposing that the public news furnish a supply of conversation, on which they principally depend for being deemed agreeable at the dinner table, or at the evening party. It is one, Mr. Editor, of the many evils of Bonaparte's usurpation, that it has served to elevate into politicians a certain class of triflers, who, but for the fruitful subject of his enormities, might have learnt to feel the vacuity of their minds, and might have been led to some improvement by the consciousness of their deficiency.

There is another order of individuals who form a perfect contrast to the preceding. I allude to those persons, both men and women, "who make it a rule not to trouble their heads (as they call it) about politics." Occupied with their own little domestic concerns, eager to a fault in many of the most trifling matters, narrow in their views, and insensible to all the larger interests of their fellow creatures, they hear of a tremendous battle on the Continent, almost without inquiring which side obtained the victory. Inform a man of this class of the capitulation of Ulm, or of the bloody conflict at Austerlitz, his thoughts are so full of his own professional pursuits, or of his pecuniary interests, or of some little domestic topic, that he scarcely lends an ear to your intelligence.

Mention the same events to the wife; she fails to listen because she is so busy with her needle—or perhaps, because she is deep in thought, respecting the dishes which shall constitute the second course for tomorrow's company. Turn to the group of daughters; one postpones her attention till she has perfected the last leaf of the flower which she is drawing; another, till she has concluded her air upon the harpsichord; a third, till she has ended her intelligence from the last ball, or has corroborated what every one else had already said respecting the state of yesterday's weather. Little do persons of this description reflect, that if Bonaparte be not beaten on the plains of Austerlitz, it may, perhaps, remain, for us to beat him on the plains of England; and that the manner in which he surprised the Austrian capital, is an illustration of the mode in which, ere long, he may aim a *coup de main* at London. Some of these persons assume themselves to be extremely wise, because the invasion which others have so long foretold, and about which they never troubled themselves, has not come to pass. It ought to be replied to them, that if the unconcern which they have manifested had been general, the invasion unquestionably, would have taken place: Britain at this hour would have been a province of France. These very persons constitute a chief source of our danger. Opulent and luxurious, selfish and devoid of spirit; occupied like the Romans, before their city was attacked by Alaric, only with that multitude of little cares, which a redundancy of wealth brings with it; many of them diligent, it is true, but diligent in their preparation for their amusements and festivities; oppressed by the labour of governing their servants, of adorning their houses, of improving their gardens, and completing their equipages; fatigued and overpowered in making provision for the multitude of their enjoyments:—they present to

the French soldier the idea of a rich prize, and of a most easy conquest. They have property, but they have not virtue to defend it. They complain of the law which the legislature imposes for this purpose, and perhaps some of them take credit for the prudence, with which they have avoided embarking in the Volunteer service. I am myself, Mr. Editor, the father of a family, and I declare to you, that I consider the duty of teaching my children to care for the public weal, and for all the more extended interests of their fellow creatures, to be a point of most essential importance in the formation of their moral principles. On this ground, my little boy was encouraged, the other day, to subscribe half his pocket money for the wounded sailors of the fleet of Lord Nelson; and my little girl sent three quarters of her property to the poor sufferers in Germany. I remember to have heard a story of an old gentleman of this selfish class, which it may not be unreasonable to relate. An immense fire had broken out at a moderate distance from his house, and his daughter, anxious for the welfare of her neighbours, was regardless of the supper which had been just placed on the table. "Come, come, my dear," said he, "do eat your oysters while they are hot, and think of the fire afterwards." I am afraid, Sir, that we have not a few among us who resemble this parent. If they can but enjoy their accustomed luxuries, if they can but "eat their oysters while they are hot," they care little about the conflagration of Europe. In mitigation of the fault of some of these persons, it may possibly be pleaded, that it is not so much their own individual indulgence, as their attention to their family which engrosses them. I reply, that even this parent did not confine his regard strictly to himself. He extended it to his daughter. The benevolent wish of gratifying her palate (probably indeed, at the same time with his

own) was the principle which urged him. Our kindness may be so limited to those around us, as to deprive us of all feeling for those who are at fifty yards distance.

I shall name a third class, who although they take a lively and real interest in every important piece of public intelligence, are as little entitled to our admiration, as those who have been already mentioned. I now allude to those, who merely calculate whether they shall buy or sell by the last news from the Continent, and in particular to the race of stock-jobbers. A battle is contemplated by such persons, in reference only to its influence on the price of the funds. If it be a drawn battle; if merely a few thousand men have perished *on each side*; this is a subject of just as cold contemplation, as the *plus* and *minus* of the mathematician; even a slight victory is of no consequence, for it does not produce a *shade* of difference in the price of the funds. But if they can hear of thirty thousand men killed or taken, this they tell you has a *serious* influence on the consols; and the capture of Vienna is estimated at nearly one per cent.

There is another class who feel, in some measure, as they ought, on these subjects; who perceive that great sacrifices and extraordinary efforts, are at this time necessary, to the maintenance of the laws, liberties, and religion of their country, and to the general independence of Europe; and who, at the same time, look to the hand of God as the great instrument of our deliverance. These enquire respecting the news from the Continent, not in order merely to strike a bargain, nor in order to be able to attract the attention of the next company, and to supply the want of other topics of conversation; but because they deeply feel whatever deeply interests the happiness either of their native land, or of any large portion of their fellow creatures. While I am writing, Mr. Editor, I

hear that the advantage supposed to have been obtained by the allies, at Austerlitz, proves to have been a defeat, and that an armistice between France and Austria has been the consequence. To what issue this event may lead, I will not prognosticate. God grant that we may all prepare for the hour of trial, which may come upon us. Under these circumstances, I cannot better fulfil the object of this paper, than by offering the following quotation, from an author* who appears to have felt both as a patriot and as a Christian, on the subject of the general course of European politics.

"To form an adequate idea of the duties of this crisis, (says this writer, addressing himself chiefly to our Volunteers) it will be necessary to raise your minds to a level with your station, to extend your views to a distant futurity, and to consequences the most certain, though most remote. By a series of criminal enterprizes, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished: the subjugation of Holland, Switzerland, and the free towns of Germany, has completed that catastrophe; and we are the only people in the eastern hemisphere, who are in possession of equal laws and a free constitution."

"If liberty, after being extinguished on the Continent, is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it? It remains with you then, to decide, whether that freedom, at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which

* Hall.

poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders; it is for you to decide whether this freedom shall yet survive or be covered with a funeral pall, and wrapped in eternal gloom. It is not necessary to await your determination; in the solicitude you feel, to approve yourselves worthy of such a trust, every apprehension of danger must vanish, and you are impatient to mingle in the battle of the civilized world. Go then ye defenders of your country, accompanied with every auspicious omen, advance with alacrity into the field: Religion is too much interested in your success, not to lend her aid. While you are engaged in the field, many will repair to the closet, many to the sanctuary; the faithful of every name will employ that prayer which has power with God; the feeble hands which are unequal to any other weapon, will grasp the sword of the spirit; and from myriads of humble contrite hearts, the voice of intercession, supplication, and weeping, will mingle in its ascent to Heaven with the shouts of battle and the shock of arms."

I am, &c.

BRITANNICUS.

To the Editor of the Christian Observer.

IN a company into which I lately stepped with a friend, the conversation passed from subject to subject with such quick transitions, and the speakers, though the greater proportion was not of the female sex, were in general so voluble, that I had not the opportunity of taking any material share in the discourse. Silence, however, prepared me for subsequent recollection; and has enabled me to communicate to you some of the remarks which were made by others.

"It was particularly kind in that tradesman, who is not thought very full of money, to lend his neighbour

the hundred pounds, in order to help him out of his difficulty."

"Yes, yes, very kind, no doubt. But there may be motives for kindness. The lender is a prudent man, and knows his own situation. One good turn deserves another. You understand me."

"Perfectly. A word to the wise."

"I am very glad," said another person, "that we had a majority last week, at the Board of Governors; and thus secured to the Infirmary the additional services of a third physician."

"And the young man," replied a gentleman with a shrewd look, "is very glad also. He expects that his gratuitous attendance on the Hospital, will draw many a fee from the pockets of its supporters into his own."

Here I ventured to observe, that physicians in the Metropolis, already overloaded with private business, are known to continue their attendance on charitable Institutions.

"They are ashamed of giving it up," answered the former speaker. "And they gratify their pride by the appearance of liberality."

A new subject immediately arose.

"Did the Rector or his Curate preach yesterday morning?"

"The Rector, certainly, though it was not his turn. He had the Baronet's family with him on a visit: and you might be confident beforehand, that he would not let slip an occasion of displaying his oratory before them."

"You were not at church, I apprehend," said I to the person who made this remark; "for ——"

"Well, Sir," hastily interrupted the other, "and what if I was not? I might have very good reasons for not being there: and very good reasons I had. I was dressed too late; and besides, the morning was damp, and I am lately recovered from a cold, and so is one of my horses. There is nothing so unfair and abominable as to impute bad motives to people——"

"I assure you, my good Sir, that I had not the slightest intention of imputing any wrong motive to you. I merely designed to observe, that if you had happened to be at church, you would have known that the Curate was the preacher."

"It was most likely," he replied, "that he would be sent into the pulpit. The Doctor was too haughty to let his great friends think, that he would preach out of his turn because they were there."

"How lucky it was," said a gentleman on the other side of the room, "that young Mr. F. when he was thrown from his horse, should meet with his accident so near to the house of Mr. L. He was immediately conveyed thither, and nursed as if he had been at home."

"Perhaps," rejoined a lady, nodding with a significant air, "it was something like being at home."

"I do not comprehend your meaning, Madam."

"It may be so, Sir. You have not lived so many years in the world as I have."

"But I comprehend it," said another lady in a moderated voice. "The young man is heir apparent to three thousand a year. Mrs. L. has two marriageable daughters, and it was hoped that one or other of the misses might make herself agreeable to him during the restoration of his broken arm."

"I will venture to say," added her neighbour, "that many broad hints were given to the surgeon, that he should admonish his patient to be very cautious not to move too soon."

"So Mr. N. is to be ranked a Peer at last!"

"You are very right in saying at last. He has been labouring for this peerage during the last twenty years."

"I scarcely should think so; for he told me this morning, that an offer of a peerage, wholly unsolicited, had just been made to him; and that he had without hesitation declined it."

"His high spirit then was more gratified by refusing the proposal, than it would have been by accepting it."

"He thought, I conclude," said the person who introduced this topic, "that it was a grander thing to be first country-gentleman in his county than the lowest of the Lords."

"Sir William is not one of those Members of Parliament who vote through thick and thin with their party. On the late great question, he divided against the minister."

"Yes: he is one of those on whom no dependence can be placed. When his friends are pressed, he fails them."

"No doubt he had asked something, and was refused."

"The fact is, that he commonly votes with Government, that he may get what he can: but joins now and then with opposition, that he may maintain a shew of independence."

"The support which the Premier has given to this bill, is thought, I hear, very creditable to him."

"The bill he detests; but he has cunningly secured to himself the popularity of countenancing it in the House of Commons, and knows that he can throw it out in the Upper House."

"Have you read the last number of the Christian Observer? I see that the Editors keep up the old tone of moderation."

"Moderation! They understand their trade. They wish all parties to buy their book; and therefore praise each to please each, and censure each to please the other."

"For my part, I think that they have no clear or fixed opinions of any kind."

"It is indeed very plain, that they are either knaves or fools."

"I am perfectly certain that they are both."

"Is this," said I to my friend as soon as we had left the company; "Is this the *charity* which *believeth all things*?"

"Yes," replied he; "which *believeth all things* that are to men's prejudice."

A. B.

To the Editor of the Christian Observer.

I PERCEIVE by your insertion of a paper on the limitations to the right of reproof, that you are not unwilling to lay before your readers such conversations as may be supposed to illustrate topics of a moral nature. I hope, therefore, that the following communication may be acceptable to you.

"I am very sorry," said one of a mixed company, "that those young men were involved in so disgraceful a broil."

"Oh, very natural," replied another: "nothing but a little wine and frolic. Young men are but young men. We must not be rigid and severe. No sin is so great as want of charity."

"Is it true," interposed a third person, beginning a new subject, "that Mr. O. M. has married the rich Miss P. with all her visible deformity, and all her known ill-temper?"

"Strictly true—why do you ask?" returned a fourth.

"Is Mr. O. M." rejoined the former speaker, "a friend of yours?"

"Not at all, I have scarcely seen him; and never was introduced to him."

"Then I may venture to observe, that I fear it was the gilding of the pill which made him willing to take it."

"Perhaps he liked her. There is no answering for tastes."

"We might have given him credit for liking her, if he had been more private and reserved in his contumelious speeches respecting her."

"No doubt then he marries her for the benefit of his family."

"Yet he spent the fortune of his former wife on the turf and at the gaming-table: and he not only gives up his time to the same occupations,

but avows an undiminished attachment to them."

"He may have his reasons. We are not to judge others. He will certainly take care not to injure himself: and he has a right to have his amusements."

"I have heard it much lamented," said a person who hitherto had been silent, "that Mr. H. should be so remarkable for the luxury of his table, and the general parade of his household."

"He lives in that way," answered another new speaker, "that he may gain influence among the country-gentlemen for the purpose of doing good."

"But he is so noted for personal finery, and for fondness for the indulgencies of the table."

"He is able to pay for finery: and when he has good things set before him, I do not see why he is not to enjoy them."

"Sir Richard, I understand, has at length completely ruined himself by his expensiveness."

"It is his misfortune; but people must be very censorious if they blame him greatly. He came to his estate at twenty-two. He has neither wife nor child. He has been no man's enemy but his own; and never did any harm in his life."

"I am afraid that the same cannot be said of his younger brother."

"Why to be sure he is dissolute, as the phrase runs among your stricter people. But he is a fine dashing liberal fellow; and has as good a heart as ever existed."

"It is most infamous," exclaimed a lady, looking very red, "that because my friend Mrs. M. has three daughters come out, and has for the first time had a box at the Opera this winter, it should be said, that she has taken the box for the purpose of introducing her girls more easily to the notice of young men of fashion."

"Pray," whispered a lady at my right hand to her neighbour, "has not this red-looking woman just taken for the first time a box at the

Opera? And has not she a daughter lately come out?"

"Certainly," replied the other, "she has just taken the box, and has taken it for the purpose of helping her to get a match for her daughter. And she has done very wisely. A mother must always want to get her daughters off her hands: and an opera-box is a charming snug place for making acquaintance."

"How shocking was the profaneness of that sea-captain, whom we met yesterday at dinner."

"It is unquestionably disagreeable to be obliged to use such language. But it is necessary on ship-board, in order to ensure obedience; and the Captain cannot be expected to lose the habit when ashore."

"So poor Major M. did not live an hour after he had received General B.'s ball. He died just as they had conveyed him home from Hyde Park."

"How much it is to be lamented that he would fight!"

"Why, was he one of those squeamish people who think duels wrong?"

"He certainly thought duels wrong: for he has left a paper behind him unequivocally stating that conviction, and acknowledging every duellist to be a murderer by laws human and divine."

"But he did not give the challenge; he received it. Surely that is a sufficient excuse! Was he to stand to be pointed at and spit upon? Your morose moralists may condemn him. But God is more merciful, and does not require impossibilities."

"What do you think, Sir, of all this charity which we have been witnessing?" said I to a grave gentleman, who quitted the scene of discourse at the same time when I went away.

"It is charity," he replied, "for sin. It is charity which *calls evil good*. It is charity which professes to *believe all things*, and *believeth*

against testimony, and experience, and reason, and scripture."

Y. Z.

To the Editor of the Christian Observer.

My attention has lately been recalled to an article in your number for July last. It is there said, p. 413, that "Echard, in his History of England, states some curious facts, with respect to Dr. Peter Heylin's History of the Reformation, with which," your correspondent sarcastically adds, "it may be useful for those who regard that writer as an oracle to be acquainted." Now what are these averred facts? That King James the Second became a convert to popery, in consequence of reading Dr. Heylin's narrative of the wickedness of Henry the Eighth, the ambition of the Duke of Somerset, the policy of Queen Elizabeth, and the avarice of those who had seized the lands of the church: and that the Duchess of York declared, in a paper written not long before her death, that her conversion to popery was owing to her perusal of the same work. Is there any thing then in these facts, the complete accuracy of Echard's statement being assumed, which militates against the credit and character of Dr. Heylin? Is it contended, that he represents Henry, and Somerset, and Elizabeth, and the occupiers of church-lands, in colours more dark than belonged to them? Such an imputation appears not to be in the slightest degree implied. Was he then to falsify the truth of history, in order to cover the faults of the patrons of the reformation? Is he responsible for the absurd conclusions, which James and the Duchess of York might draw from a simple and faithful recital of those faults? If the Scriptures impartially record the sins even of the most excellent among men; if St. Paul avows that various preachers of a true gospel, preached Christ from motives of contention and malignity: do we blame the inspired writers? do we

charge on them the sophisms in favour of infidelity, which foolish or perverse men may think deducible from such disclosures? Whether other censures which I have seen cast upon Dr. Heylin, may be merited either wholly or in part, I know not. But the article which you have inserted, however designed to discredit him, reflects honour, so far as it goes, on his feelings of the duties incumbent on an historian*.

P. Q.

To the Editor of the Christian Observer.

SIR,

THOUGH I entirely and warmly approve of the object which Narcissa has in view in her letter, published in your number for May, 1805, yet I must say, that I was somewhat shocked at a young woman being so forward in talking about the faults of her aunt.

When I see a female signature in your Miscellany, I expect to find practical truths arranged in that garb of tenderness and delicacy, which gives such charms to the letters and conversation of the softer sex. We all, Sir, have felt the value of these endearing qualities in a female monitor. How often have they bent the stubborn will, calmed the turbulence of passion, and attracted us to the ways of

* Heylin's fault, we apprehend, does not consist in pointing out the wickedness of Henry, the ambition of Somerset, the policy of Elizabeth, and the avarice which led to the seizure of the church-lands; but in so constructing his view of the reformation, as that these objects should occupy a very disproportionate space, compared with others which are calculated to call forth our admiration and gratitude. A history of the primitive church, which should dwell chiefly on the contentions that prevailed in it, while it passed hastily and coldly over the piety, zeal, and love, by which it was peculiarly distinguished, might utter no untruth, but yet would be a partial and unfair history. EDITOR.

religion, when we were disposed to set our faces as a flint against the arguments and rebukes of our male friends! St. Peter was fully aware of their power. "Wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives." He shews in what immediately follows, how conducive he thought "a meek and quiet spirit" in the wife, to the attainment of this great object*. Now, Sir, I cannot but fear, that your correspondent is not sufficiently aware of the danger of laying aside part of the weapons appropriate to her sex, and of taking up others of a very different kind. I cannot but fear, that she is not a lady whom St. Peter would have quite approved. He would have liked, if I am not much mistaken, a greater appearance of deep consciousness of *her own* faults, and more backwardness in mentioning, and even in seeing, the faults of others, and especially those of her aunt. He would have thought her, I apprehend, somewhat less *winning* than young women ought to be.

But perhaps it may be thought, that I am combating a phantom, and that there is in reality no such lady as Narcissa. Be it so. Still I would advise your correspondents to beware how they assume signatures, without sustaining the proprieties of the characters they personate. That instances of this species of fault may be produced from the *Spectator*, and other books of the same class, I well know. But authorities will never vindicate what is an outrage against good sense. Bold and forward young women are an anomaly in the natural, and a far greater in the Christian world: and surely good sense will not authorise their introduction into your *Miscellany*, especially when they are so bold and so forward, (to say no more,) as to portray the faults of those relations who are their natural guides and

protectors, unless it be done in such a way as to expose them to the censure they merit.

Surely it will not be said, that instruction cannot be conveyed in a periodical *Miscellany*, unless occasional violations of the laws of propriety in the delineation of characters are permitted. None of your correspondents can be so ignorant of the value of those laws, or so deficient in ingenuity, as to advance this plea. What would Horace have said, had it been brought forward by a dramatic writer, in defence of a breach of the rules laid down, in his *Art of Poetry*, for supporting the proprieties of the different characters introduced into a play? And I hope, Sir, that you will not permit liberties to be taken with the *dramatis personæ* who may appear in your work, which would not be tolerated in a theatrical composition, inferior as such compositions are to the *Christian Observer*, both in the objects they have in view, and in the good which even the best of them actually effect. However not merely the literary character of your work, which is a point of secondary importance, but its moral and religious tendency is implicated in the present question. "Example takes where precept fails;" and the personages who appear in your pages may perhaps produce almost as great an effect among your readers, as the able arguments by which truth is there enforced. If then, in delineating a character of substantial worth, some bad qualities are thrown in, without blame in some shape or other attached to them, is there not danger, that the base coin may pass current amidst the sterling gold? Is it not to be feared, that some of your readers may even exclusively copy what is blameable, since that is always most easily copied; or at least, that they may take but a small portion of the good along with it?

I am the more jealous of the forwardness of Narcissa in displaying the faults of her aunt, (I remember, that

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* 1 Pet. iii. 1-4.

another young woman did something of the same kind in a former number) as there is a spurious religion among us, which is said to make its professors bold, and impertinent, and unfeeling. The genuine Christianity inculcated by your Miscellany, is of the very opposite kind. It is calculated to add graces to female delicacy, and even to implant it in the bosom where it was not originally found. The ladies who study your pages, will I hope, be eminent among their coun-

trywomen for all those amiable endowments which are the glory of the sex: and you would be grieved to find, that any of them were led astray by qualities of an opposite nature being not only exhibited without censure, but rendered respectable in common eyes by their association with penetration, sound judgment, and upright intentions, in female characters which have a place in the Christian Observer.

P. M.

REVIEW OF NEW PUBLICATIONS.

Discourses on various Subjects and Occasions, with a Preface addressed to the Congregation assembled in Christ's Church, Bath. By the Rev. CHARLES DAUBENY, Archdeacon of Sarum, and Author of a Guide to the Church, vol. ii. London, Rivington and Hatchard, 8vo. pp. 427. 1805.

IF we go into an extended review of these sermons, our motive for doing so will, we trust, justify our prolixity. The writings, the station, and the reputation of the author, give considerable importance to whatever issues from his pen: his name will add weight with some persons, even to the heavy bullion of truth, and it will also give currency to prejudice and error. It becomes our duty, therefore, to avail ourselves of his authority, whenever it lends its aid to the promoting of what we deem to be "pure and undefiled religion;" and when his views no longer coincide with our own, and the difference appears to us of moment, the same sense of duty will compel us to oppose our cautions against his assertions, and to correct his statements by others, which we conceive to be more scriptural and just. In discharging this least agreeable part of our duty, we shall be actuated (so far as we know

ourselves) by no sentiments disallowed by Christianity or good manners; and if we must oppose our opinions, on some subjects, to those of Mr. D., we hope to do it with meekness and charity, and without forgetting the respect which is due to him. Nor shall any remembrance of those altercations, into which we have been reluctantly drawn with Mr. D., be allowed to affect the impartiality of our criticism.

We are glad to commence our report with commendation. In his first sermon, on 1 Pet. ii. 17., Mr. D. ably vindicates the importance of religious principle to the stability and prosperity of all human government; and with great strength of argument he controverts Dr. Paley's well-known position upon the subject of obedience to civil authority, that, "so far as relates to the extent of it, the gospel has left man precisely in the same condition in which it found him: that it has provided for no extreme cases, but laid down only the general principle of obedience to government; leaving it to the discretion of the subject to determine in what cases and under what circumstances, it is to be applied."

"This if I mistake not," says Mr. D. "is not so much to interpret scripture, as to explain it away. And certain it is, that

such a position, which includes in it a right of resistance in certain cases, is not more contradictory to the letter and true spirit of the religion we profess, than it is to the positive laws of the country in which we live.

"But the falsehood of this position is not more evident than is its absurdity. The law of obedience to government was made for the purpose of securing society against that power of force, which knows no distinction between right and wrong. But, if the application of this law is to depend on the judgment of the party intended to be bound by it, the design of its promulgation must, in a great degree, be frustrated. For the right of resistance to authority being, in such case, left to be determined by the resisting party, all causes of that kind, are, of course, tried by a *rebel jury*; and, consequently, every criminal is sure to meet with an honourable acquittal. Upon such uncertain ground no society could subsist." (p. 16, 17.)

The subject is further argued from Scripture, which certainly lends little countenance to Dr. Paley's statement; though, as Mr. D. admits, the obedience it inculcates "extends not to the extinguishing those rights which the subject may *legally* claim;" and St. Paul himself is adduced as an example of resistance to authority *illegally* exercised, in his conduct towards the magistrates of Philippi. "The constitution of this country," Mr. D. justly observes, "grounded on the law of God, admits of no right of controul over the power of authority but a *legal one*." Happily for Britons, a legal controul is provided by their admired constitution, sufficient and effectual to keep the exercise of the supreme authority within its just limits, and to repress all wanton and injurious abuse of power. With regard to us, at least, it is therefore a question of mere speculation, whether there be any such extreme cases as Dr. Paley supposes; and whatever may be thought of the matter, as other countries are concerned, whose government, being despotic, are consequently without legal restraint or controul, *our* duty beyond all dispute, is as Mr. D. has described it. Thanks be to

God, no state of things is very likely to arise as our constitution is now settled, which any sober and conscientious person will be inclined to regard as an extreme case, loosening his ordinary obligation to obedience. However he may be disposed, therefore, to apologize for revolutions among other less favoured nations, such a man will never cherish the iniquitous and infatuated wish, of seeing the precedent imitated by his own countrymen. On this ground, jarring politicians, if honest men, might cordially meet each other; and then, whether, in their speculative views on the subject of obedience to government, they range themselves with Dr. Paley, or with Mr. Daubeny, Englishmen would have nothing to fear from the practical application of their principles.

The second sermon affords us the satisfaction of beholding Mr. D. standing up as the advocate of those views of the spirituality of Christianity, considered as a practical system, which it is the great purpose of our work to recommend and defend. Practical Christianity, we conceive, contains in it much more than mere morality on the one hand, and than mere rites and ceremonies on the other; with one or other of which, or with both combined, it has been too often confounded. It requires a right state of heart, corresponding to the external acts of virtue or of devotion, to render these available; and in such a state of heart, alien to man by nature, and the fruit only of a divine operation upon the soul, we apprehend the spirituality of religion to consist. Mr. D., we are happy to say, concurs with us in this sentiment. After quoting various passages of Scripture which confirm the doctrine of the text, (taken from John vii. 37) he proceeds to say,

"Passages of Scripture need not, it is presumed, be multiplied, to convince you of the propriety of the figurative language in the text, which, under the emblem of water, the necessary aliment and support

of man's natural life, represents that grace of the Holy Spirit derived, from the fountain of life, through Jesus Christ, without which every man living is counted dead before God. 'The pure fountain of life, (we read in the book of Revelations,) clear as crystal, proceedeth out of the throne of God and of the Lamb;—and whoever attempteth to draw from any other fountain; in plain language, whoever looketh for grace and salvation from any other quarter, than from that which has been provided by a merciful God, through the merits of a crucified Redeemer, is like a man that is seeking for water 'in broken cisterns that can hold no water'." (p. 34, 35.)

One more passage, however, he afterwards brings forward, "because too striking to be omitted," viz. *Isa. 55. 1, &c.* on which he thus comments:

"In pursuance of the same method of instruction, by which sensible objects are made subservient to the illustration and enforcement of spiritual subjects; the prophet in the preceding passage, under the emblem of the natural food of the body, represents the spiritual food of the soul; with this difference only, that the former is to be bought with a price, whilst the latter is of too great value to be purchased with money; it is the gift of God: that meat which perisheth not, but endureth unto everlasting life, which the Son of Man shall give unto all that diligently seek him. But to this end it is necessary that attention should be paid to the condition of the party who is to obtain it. Every one knows what are the sensations of hunger and thirst; and that without an experience of them, there is no inclination either to eat or drink. But every one, alas! does not know what is meant by the hunger and thirst of the soul. Such sensations, however, taken in a spiritual sense, must be felt by every Christian, before he will think of coming to the water of life; or of applying for that food from heaven, which alone can save his soul alive; upon the same principle that no one cometh to the physician, till he finds himself sick. The invitation therefore, of our Saviour in the text, like that of the prophet before us, is addressed only to hungry and thirsty Christians. 'If any man thirst,' says our blessed Saviour, 'let him come unto me and drink.'—'Ho, every one that thirsteth,' (says the prophet,) 'come ye to the waters; come ye, buy and eat, without money and without price'." (p. 36, 37.)

Of this excellent comment there is one correction, however, which we beg leave to propose. When Mr. D. speaks of the invitation of our Saviour, as well as that of the prophet being "addressed only to hungry and thirsty *Christians*," we should be inclined to substitute the word *men* for *Christians*. And the emendation is of more importance than may at first sight appear. There is a class of religionists amongst us, whether known to the author or not, who warmly contend, that the invitations of the Gospel are not addressed to all men, but to the regenerate only; and they comment on these very passages precisely in the same manner, that Mr. D. has done, and thus make them to speak the language of their own pernicious and unscriptural opinion: an opinion which Mr. D. would, we apprehend, be far from wishing to sanction by his authority. It may be worthy, therefore, of his consideration, whether the terms "hungry and thirsty," be not rather intended to describe the condition of mankind at large, who seek happiness in the ways of sin and vanity, and find it not, than that of such only as, with genuine spiritual appetites, hunger and thirst after righteousness. And the whole scope of the quotation from the prophet strongly supports this exposition; nor indeed to our mind, can it very consistently admit of any other. For to whom is the invitation, "Ho! every one that thirsteth, &c." expressly addressed, but to those who "spend their money for that which is not bread, &c.?"—a description surely, that will not apply to the characters pointed out by "hungry and thirsty *Christians*." The object of the address, therefore, and its accompanying assurances, in this view of the passage, is, to call off fallen man from his vain pursuit of happiness in forbidden paths, and to offer him that solid and substantial good, the loss of which indeed he bitterly feels, but, till enlightened from above, knows neither

wherein it consists, nor how it is to be recovered.

Mr. D.'s application of this subject to his hearers, is faithful and impressive. The following extract from this part of the sermon, though long, will require no apology to be made for its insertion.

"Alas! when we look abroad in the world, and measure the modern profession of Christianity by the primitive standard, we feel as it were shrinking within ourselves upon the experiment. The subject which in better days inflamed the heart, occupied the thoughts, and engaged the conversation of those spiritual Christians who loved the Lord in sincerity, is now become, for the most part, flat and uninteresting. We do not say, there are not spiritual Christians to be found among us; God forbid there should not. But when speaking of the general state of religion, it must be admitted, that we possess little more than the shadow of what ought to be possessed by us, to entitle us to the character of a Christian people. Christianity, from being what it ever must be, to become effectual to salvation, a vital principle influencing the thoughts, controuling the passions, and directing the conduct of every baptized person, is for the most part degenerated into a mere nominal profession. If decent appearances are kept up, if the grosser habits of sin are avoided, Christians are apt to flatter themselves that, because they may not be so notoriously vicious as other men, they are therefore what they ought to be.

"But those who conclude thus, have surely never considered one principal end for which Christ came into the world. Did our blessed Saviour purchase a church with his blood, promise his presence and protection to it, furnish it with the means of grace, and appoint certain persons for the regular administration of those means; did he, think ye, make this gracious provision for the spiritual welfare of fallen man, for the purpose of raising him to no higher state of perfection, than that to which the morality of the heathen world might have advanced him?—Had the great and stupendous scheme of human redemption, that glorious combination (if we may so say) of divine wisdom, no higher object in view, than to qualify man for the discharge of the reciprocal duties of civilized society?—He who thinks thus, must never have looked into his Bible; or if he has, and remains of the same opinion, he must consider that chosen vessel, St. Paul, in the

light of a madman, when praying for his disciples, 'that they may be filled with all the fulness of God;' and plainly telling them, that 'if they have not the spirit of Christ, they are none of his.'" (p. 4—143.)

It would be faint praise to say of the next sermon in this collection, that it is liable to no particular objection. It is both spiritual and impressive, and in the explanation and defence of the Christian duty on which it treats, is entitled to high commendation. From Daniel's example and success in "setting his heart to understand, and to chasten himself before God," the obligation and use of mortification, and self-denial are inferred, and with great earnestness enforced. We are glad to aid the circulation of such remarks as these:

"The world may change its fashions every day; for it is a matter of little consequence to thoughtless mortals, whether they hunt after one shadow or another: but the Christian Religion, it is to be remembered, bears the unchangeable character of its divine author, 'the same yesterday, to-day, and for ever.'—What was Christianity therefore 1700 years ago, is Christianity still. The professors of it may, and indeed do at times, differ widely from each other; but this makes no alteration in the standard that has been set up, by which the Christian character in every age of the church must be measured; and, what is still of greater importance, by which it will be definitively judged. This circumstance considered, it might be expected, that instead of resting satisfied with a form of godliness, a mere outside shew of religion, which is a disgrace to the Christian profession; we should be desirous of practising those means, by which Christians of a former day arrived at that exalted degree of spiritual attainment, to which modern professors are for the most part perfect strangers." (p. 57, 58.)

We recommend to our readers the whole of this discourse, in which many sensible and judicious reflections are expressed in a lively and striking manner.

In a sermon on the sacrament of the Lord's supper, which comes next under our review, we are happy to find Mr. D. recognizing the distinction between nominal and real

Christianity, for which we have so often contended, and giving the following important cautions on this head to his hearers.

"A proper distinction," he observes, "must be made on this occasion between the *means* and the *end*: The offices of religion, it must be considered, are not *religion itself*, but the *means to promote it*."—"Means of grace are means of grace *only* to those who are graciously disposed. As the hope of glory is a hope *only* to that Christian, who, through divine help, is walking in the way that leadeth to it. We may put a cheat upon ourselves in both cases. We may be *nominal* instead of *real* members of the church. And we may hope against hope."—"To the wicked the services of the church may be considered as no services at all."—"As members of the church, they are members of it in the same sense that the unbelieving Jews were children of Abraham. The mistake, therefore, of such nominal members of the church, is the same as that of the Jews was in former days. Their religious services, like the vain oblations on the Jewish altar, may be before the Lord continually, till he is weary of them; but whilst religion is not carried out of the church into their lives and conversation, their prayers are not the prayers of faith, nor are their sacrifices the sacrifices of the Spirit; but so many idle ceremonies offensive to God, and unprofitable to themselves."

These considerations are then applied more particularly to the holy sacrament, the immediate subject of the discourse, with the view of drawing a line of distinction between the form and substance of religion; and shewing that while men are exhorted to the regular use of the means of grace, the grace to be expected will depend on the faith and sincerity with which they have used those means (p. 88).

The pleasure we felt in reading such language as this, from the pen of an author of Mr. D.'s influence, would have been greater, had it been unmingled with a painful recollection of the doctrine which the same gentleman has elsewhere advanced (we refer to his *Vindiciæ Ecclesiæ Anglicanæ*) concerning the other Christian sacrament, as necessarily conferring grace, and *ipso*

facto implying the regeneration and justification of all who have received the outward and visible sign:—a doctrine not differing, as far as we can perceive, from the *opus operatum* of the superstitious Catholic, and irreconcilable, at least by us, with the just and enlightened sentiments above quoted. We can be in no danger of misrepresenting Mr. D.'s sentiments respecting baptism. Indeed it is only on the supposition of their being precisely what we have stated, that any controversy exists between himself and us on this subject. If Mr. D. holds baptism to be subjected to the same condition with other means of grace, depending, i. e. for its success upon the disposition of the recipient, then he thinks of it exactly as we have ever done. If, on the other hand, he holds, what certainly from the impression which his writings have made upon our mind, we have always believed him to hold, the universal and unconditional efficacy of the baptismal rite; in other words, the invariable and necessary union of the outward and visible sign with the inward and spiritual grace; then indeed an important difference subsists between us. But may it not be asked, in this case, of Mr. D., or any other person professing the same opinion, On what ground do you exempt one religious ordinance from a general law operating in the case of all the rest? Have you any Scriptural authority whatever, for attributing to one sacrament that efficacy which is denied as to the other, and which, if its claim to such distinction be well founded, must so greatly exalt its value above that of its associate institution? The answer to this question must surely be in the negative, as a pretension of this kind plainly militates against the essential spirit and genius of the Christian religion. Mr. D. seems aware, that the denial of any such pretension, with respect to religious ordinances in general, marks the boundary line which divides superstition from genuine Christianity: and is

he prepared to say, that baptism is an exception; and that what constitutes superstition in all other cases, in this instance carries no similar imputation; or, that a doctrine, to the mischievous tendency of which, as applied to every other divine institution, he appears alive, is, when promulgated of this sacrament, not only harmless but beneficial? May prayer, may fasting, may the Lord's supper, be perverted, by a dependance merely on the external rite, to all the purposes of superstition, and to the defeating of all the rational and holy effects for the sake of which only, such observances have been appointed, and is baptism wholly free from the dangers of such abuse? It is the deep-felt persuasion, derived from daily observation and matter of fact no less than from the reason of the case, that such abuse is possible, that it is frequent, that it lulls thousands asleep in carnal security and renders them deaf to the voice that cries, "Ye must be born again," "Except a man be converted, he cannot enter into the kingdom of heaven;"—it is, in short, a fellow-feeling with our author in the zeal which he here manifests for *real* Christianity, as distinguished from *nominal*, and for *spiritual* religion, as opposed to that merely *formal* and hypocritical profession, by which the substance is compromised for the shadow;—it is this, that induces us to put these questions, and to urge Mr. D. to a serious re-consideration of a subject, deeply implicating the consistency and the efficacy of his labours. Should his hearers be told at one time, that all baptised persons are truly regenerate, in vain will they be told at another, that "means of grace are means of grace *only* to those who are graciously disposed." They will, it is to be apprehended, more readily avail themselves of a *concession*, which affords so cheap a cordial to their fears, than be solicitous to profit by a *caution*, which would keep their fears alive. Leaving to

the preacher the care of vindicating his consistency to his own mind, they will greedily imbibe the doctrine which suits their inclinations and soothes their anxieties, and will speedily dismiss from their memories and their hearts that which, instead of tranquillizing, would disquiet their feelings.

In his next discourse, on Phil. ii: 12—13., Mr. D. enters upon a subject involving many points of doubtful disputation; introductory to which, some just reflections occur on the importance of "comparing spiritual things with spiritual, that the Scriptures may be made to speak a consistent language, on this settled conviction, that the word of God cannot contradict itself:" and the absurdity and impiety of the contrary practice is very properly exposed. The danger here pointed out is, however, more easily seen than avoided, especially where the middle terms, which are to connect and harmonize two propositions apparently at variance, are involved in so much obscurity as those which are necessary to the complete elucidation of the doctrines brought into view on this occasion. It would perhaps be the most useful, as well as peaceable method of handling the particular text under consideration, were preachers to content themselves with simply affirming the truth, and enforcing the practical import of the several matters which it contains; passing by without notice all such points of comparatively unimportant speculation, as unhappily have created differences of opinion among wise and good men. Mr. D. has not confined himself to this path; and by deviating from it, he has laid himself open to some animadversions, which had better have been avoided, as his discourse would not then have assumed a controversial aspect, and its practical and edifying tendency would thus have been greatly promoted.—Throughout the sermon, it is evident, that the author has his eye upon the calvinistic system, the real

principles of which, as exhibited in the writings of all the wisest and best men on that side of the question, he plainly misunderstands and confounds. Mr. D. should have known and acknowledged, that no sober Calvinist (wild and extravagant individuals are to be found among all parties) *intends* to set the several parts of his text at variance with each other, any more than himself; or so to explain one part, as to enervate in the least degree, the efficacy of the other. However they may differ in their mode of solving the difficulties which human ignorance perceives in such subjects, the Calvinist no more hesitates to enforce the exhortation, to "work out our own salvation with fear and trembling," than he fails to urge the motive on which it is founded, that "it is God who worketh in us, both to will and to do of his good pleasure." Sincerely desirous that, by pointing out with impartiality their respective mistakes and misapprehensions, the pious of both parties may be brought to mutual concessions, and a better understanding with each other, we shall proceed, in our character of moderators, to make freely such remarks as occur to us on a careful perusal of the sermon now under review.

After some prefatory matter, of which we have expressed our approbation, Mr. D. proceeds,

"These general observations have in no respect been more fully exemplified, than in their application to the manner in which the subjects pointed out in the text have at different times been handled. The grace of God, and the free-agency of man, when considered in their relation to the divine œconomy of redemption, have certain limitations; which can be determined only, so far as they are to be determined at all, by a comparison of those several parts of Scripture, which have immediate reference to this great concern; and it is by fairly balancing, as it were, those several parts of sacred Scriptures against each other, that a consistent conclusion on these subjects can be drawn." (p. 108.)

To the *general sense* of these remarks we have no objection to make,

but we more than doubt whether the particular sentiment be correct, that, "the grace of God, and the free-agency of man, when considered in their relation to the œconomy of redemption, have certain limitations." This way of speaking seems to describe them as opposite and interfering principles, liable to clash in their exercise, and on this account needing to have limits respectively assigned them; beyond which were either principle to operate, encroachment on the just prerogatives of the other would ensue. This representation we cannot but think untrue, and leading to error; and we strongly suspect, that much of the confusion of thought which we have observed to prevail, both in Arminian and Calvinistic authors upon these subjects, has originated from this source. A reluctance is sometimes perceivable in writers of the one class, to assert fully and unequivocally the free agency of man; and at least an equal degree of timidity and caution may be remarked, in those of the other denomination, to speak out in bold and absolute terms, such as the Scriptures employ, that "Salvation is of grace," that "it is God who worketh in us both to will and to do of his good pleasure." Each treads on the favourite ground of his opponents, not as if he stood upon a rock, but as if he walked upon a quicksand; and qualifications are anxiously sought on both sides, to guard the concessions which truth compels them to make. The tendency of this is to perplex the simple-minded inquirer rather than to inform him; and proportionably to weaken the salutary effect which might result from either doctrine, more scripturally and unreservedly stated. The conscience of the wilful offender is not alarmed, as it ought to be, with a sense of his certain and awful responsibility for his crimes; and the faith, humility, and gratitude of the true believer are checked in their exercise, and rendered languid and hesitating, in the same

degree in which the principle, whence only these graces derive their nourishment, is obscured and weakened by a timid, irresolute exhibition. The just and scriptural view, as we conceive, of the two grand principles in religion here in question is, that, like the centripetal and centrifugal forces, which govern the revolutions of the planetary system, they are, in the truly regenerate, harmonious and consentaneous throughout all their operations, acting together in the most friendly association, without discordancy and opposition; and consequently having, "in their relation to the œconomy of redemption," no "limitations" whatever. By the grace of God, "we are what we are," from the first dawn of good desire, to the consummation of the work of grace in the fruition of glory. And from first to last we are free agents, acting voluntarily, and not compulsively; *choosing*, by the effect of God's holy illumination, the path of peace, and then, by the aid of his continual grace, *walking* in it to the end of life. In a sense therefore, it may be said, that it is God, who, in the œconomy of man's salvation, does every thing; and in a sense it may be affirmed with equal truth, that it is man who does every thing. Man repents, believes, loves, obeys; man watches, prays, reads, meditates, fights, the good fight of faith, and lays hold on eternal life. But it is by the constant influence of a divine agency upon his understanding, his will, and affections, that he performs the whole; that he enters upon this course, and is upheld in it to the last. Just as in the operations of husbandry, without the influence of the sun, the labour of the cultivator would be fruitless; so, were this agency withdrawn, did this divine influence cease to act any longer on the soul, ineffectual would be every effort of man to work out his own salvation. Indeed, to speak correctly, the will would be as much wanting to him as the power; the vital principle it-

self would be extinct, and with the cause, all the effects, of course, must cease. For, as in the material world, were the orb of day to be blotted out of the heavens, so in the spiritual, did the sun of righteousness wholly withdraw his shining, what must ensue but universal stagnation, torpor, and death? Yet no man ever supposed any contrariety to subsist between the effects of sunshine, and the industry of the husbandman; we talk of no "limitations" in this case; we perceive no difficulty. And why should a parallel case, then, equally plain in its own nature, at least, as to all practical purposes, be darkened and perplexed by language, little intelligible in itself, and calculated only to create difficulty, where none, by plain and simple Christians, would otherwise be suspected?

These remarks will prepare our way to consider what Mr. D. says, p. 110, on the subject of the irresistibility of divine grace, where we must take the liberty of again correcting his manner of speaking, and rectifying his obvious misconception of the doctrine of his opponents.

"On the *irresistibility* of divine grace, we need not hesitate to say, unless we mean to sacrifice common sense at the altar of enthusiasm, that without a proper degree of freedom in man, there can be no such thing as religion in the world. For by religion we understand an obligation to the discharge of certain duties, and to the consequent non-commission of certain vices and irregularities. But if divine grace so overrules human freedom, as to leave to man no power of choice between right and wrong; religion must cease to exist. For in such case, the nature of vice and virtue being taken away, the morality of human actions is destroyed; and man, considered as a mere necessary agent, ceases of course to be an accountable being." (p. 110, 111.)

In noticing the contents of this paragraph, we must demur, in the first place, to the expression, "without a *proper* degree of freedom in man, &c." This way of speaking, is indeed consistent with the phraseology which we have already ventured to censure; but does it not confirm the

propriety of that censure? Is it not obscure, and leading to much unnecessary perplexity and uncertainty of ideas upon a subject, which, for practical purposes, is plain and intelligible enough in itself? For how anxiously might it be asked, what is that proper degree of freedom in man, without which there can be no religion? Mr. D. has told us, that human freedom and the grace of God must have certain limitations, but, after having unsettled our thoughts by this suggestion, has he set them at rest again by telling us what these limitations are? Has he distinctly traced out the boundaries which describe the provinces, and limit the operations of these two principles? No such thing! and yet how necessary, on his view of the matter, was the performance of this task, if he would meet the wishes, and assuage the solicitude of a pious mind, fearing, on the one hand, to rob his Saviour of any part of the glory due unto his name, and equally apprehensive, on the other, of injuring in any degree the foundations of morality, by adopting sentiments that represent man as a machine, and take away his responsibility.

It is a little singular, that Mr. D. appears in this quotation in the light of a more cautious assertor of human freedom than many Calvinists. We believe there is no well-informed and judicious person of that persuasion, who would any more speak of a *proper degree of freedom in man*, than of a proper degree of the grace of God, as necessary to the existence of religion in the world. While, of the grace of God, his language is, "Thou, Lord, workest *all* our works in us;" he would also without scruple affirm, that this freedom in man, to constitute him a subject of religion, must be *whole* and *entire*, as truly as in an angel of heaven; since he conceives it incompatible with the perfections of God to violate the moral constitution, which he has given to his rational creatures. (See *Edwards on the Will*, *Scott on Election*, &c.)

In the next place, we feel it necessary to observe on the paragraph above quoted, that, were Mr. Daubeny as well acquainted as he ought to be with the system which he opposes, he would never have spoken of it, as it is evident he intends to do in this passage, as representing "divine grace so overruling human freedom, as to leave a man no power of choice between right and wrong." In such a state of absolute indifference and indetermination of the will towards right and wrong, as seems here to be described, "religion must," indeed, as Mr. D. affirms, "cease to exist," since religion supposes the decided bias of the will to that which is right; but what Calvinist, whether in his sober senses, or amidst the ravings of the most fanatical perversion of intellect, ever attributed such an effect as this to the influence of divine grace upon the soul? We may, however, misunderstand our author, though such is the natural and obvious construction his words appear to us to require.

He may, we allow, and probably does mean, only that divine grace, according to the Calvinistic representation of the case, works irresistibly to the production of a right choice, and *consequently*, that it "overrules human freedom." But Mr. D. must be aware, that the advocates of that scheme deny this consequence. They do indeed affirm that divine grace proceeds efficaciously and certainly to the attainment of its end, by subduing the corrupt wills and affections of sinful men, and thus enabling them to choose the good and to refuse the evil; but they contend, that in producing this result, however infallibly, (*irresistibly* is an ambiguous word, which the more enlightened disciples of this school do not employ) human freedom is not in any degree, nor in the nature of things can be "over-ruled." Their doctrine, as we understand them to explain it (whether true or false is another question, with which we

have here no concern) is, that God "makes his people *willing* in the day of his power," and that the process by which this is effected is perfectly rational, offering no violence to human freedom, inasmuch as it is by "enlightening the eyes, that he converteth the soul." And this method, they argue, is strictly analogous in its nature to that persuasion by which one man effects a change of purpose in another, and which, however powerfully exercised, to the highest moral certainty of accomplishing its end, is never supposed by any one to infringe upon the freedom of him for whose good it is employed. A father never ceases to admonish and persuade a profligate son from any apprehension of prejudicing his freedom; but if he desist from his endeavours, it is with painful regret that he cannot ensure their success. Did he know any arguments which would *certainly* convince his undutiful child; had he any medium of access to his mind, by which he might work to the *infallibly* correcting of his wrong bias, and turning it as strongly towards truth and goodness, as before it tended towards vice and error, he would, without scruple, use those arguments, and to the utmost avail himself of that medium, without any apprehension that by so doing he was "sacrificing common sense at the altar of enthusiasm," "or overruling the moral freedom" of his son. It is in this manner that intelligent writers of the Calvinistic school, endeavour to disembarass their scheme from the consequences which Mr. D. has here deduced from it. He should therefore, in fairness, have directed his arguments against this statement.

We turn with pleasure from this discussion—on which we have reluctantly entered, for the purpose merely of obviating what appeared to us to be a misconception of the sentiments of his opponents,—to the passage which immediately follows our last quotation, and which asserts the necessity and efficacy of divine

grace, in terms as strong as any divine, to what ever class he may belong, would think it necessary to employ. Without regard to any human system, we esteem them to be so scriptural and important, that we shall gladly extract them.

"On the other hand, man, in consequence of the fall, is so alienated from God and spiritual things, that without the supernatural assistance of divine grace, he possesses neither the will nor the power to lead an holy life.—'The natural man receiveth not the things of the spirit of God, neither can he know them, because they are *spiritually* discerned.'—Man is blind and ignorant with respect to all true knowledge, till God opens his eyes; he is fast bound with the chains of sin and corruption, till the Holy Spirit, by setting his feet at liberty, enables him to walk in the path of godliness: his heart is hard and impenetrable, till such time as it is made soft, like melting wax, by the warmth of divine grace; and thereby rendered capable of receiving spiritual impressions." (p. 111, 112.)

We have no disposition to enter into niceties of disquisition on points, which it is easier to darken than to explain; nor are we inclined to carp at expressions, though they should not be exactly such as we might choose ourselves to use, which contain no misrepresentation of the sentiments of others, nor carry any construction likely to be of ill practical consequence. We shall therefore pass over several of the succeeding pages of this sermon, as upon the whole inculcating no opinion, in which we cannot, with some slight modifications of thought or language, agree; and our next stop shall be at p. 122, where Mr. D. has spoken of the apostatising Christian as "forgetting, that he was washed from the defilement of sin in baptism." This struck us at first sight not only as an exceptionable, but a novel representation of the benefit derived from this ordinance. But, on second thoughts, it occurred to us that Mr. D. might possibly use the word "defilement" as denoting guilt and condemnation, and by "sin" might intend only original

sin; and if so, we have no quarrel with the sentiment, though the expression be singular, and from its ambiguity, obscure. For we find no difficulty whatever in considering the baptismal rite as an assurance, and pledge, on the part of God, that the person, hereby admitted into personal covenant with him through the second Adam, shall not perish through the fault of the first: which consideration, by the way, satisfactorily explains that petition of our baptismal service, in which we pray for the forgiveness of sin in behalf of the infant subject, no less than of the adult, though hitherto incapable of having contracted guilt by *actual* transgression. In any *other* sense of Mr. D.'s words, we must deem them to hold out a pretension far exceeding any which the advocates of baptismal regeneration are understood to maintain. For in regeneration, though a principle of holiness be infused, which, as the seed or germ of a new nature, enters into contest with the principle of sin and depravity; yet, as this latter principle still remains even in them who are regenerate, (see Art. IX.) the "natural defilement" of it must remain also. Sin cannot change its nature. So much of sin, either in principle or in operation, as still subsists in the most holy of men, so much of moral pollution and defilement he has still to lament, to be humbled for, and deeply to repent of before God. Hence the need of daily prayers for forgiveness, which every sincere Christian pours forth at the throne of mercy. And hence the penitential confessions of the most eminent saints on sacred record, of Isaiah, of Daniel, of St. Paul, &c. denoting a frame of heart in them, to the latest period of life, corresponding with that which dictated the publican's prayer, "God, be merciful to me a sinner."

The doctrine of *assurance* comes next before us, p. 123, and the manner in which this topic is handled, calls likewise for some animadversion. We are very far indeed from

the opinion of those who make assurance to be of the essence of faith, and who think it an attainment with which a Christian must commence his spiritual course. We hold, on the contrary, as very suspicious, any strong expressions of this confidence, accompanying an early stage of religious profession; and any thing like the "*boasting*" of it at all times. We think that no man has any ground to assure himself of his *salvation*, beyond that which assures him of his *Christianity*; and further that there is no *such* assurance attainable here on earth, as shall at all preclude the salutary exercises of that holy fear, and godly jealousy, which the Scriptures every where, as well as this text in particular, inculcate. So far therefore, our views are not at variance with Mr. D.'s; and consequently, if he has his eye only on such cases as the foregoing concessions freely consign to censure, we subscribe to his assertion, that "St. Paul was a stranger to that assurance of salvation, of which some modern Christians are so fond of boasting." Yet this language appears to us to be too much in the fashionable style of modern theology; that is to say, too indiscriminating and unguarded. If St. Paul was a stranger, as unquestionably he was, to the unfounded, inflated pretensions of the hollow, brain-sick fanatic, yet was he no stranger, we presume, to that humble, yet confident hope, which is the legitimate offspring of a firm faith in the divine promises, and of a conscience void of offence towards God and towards man. This hope has various degrees, according to the strength of the producing causes, in different persons, and even in the same persons at different times; being perhaps precisely uniform, and the same at all times, in no Christian whatever. There is "a good hope," (2 Thess. ii. 16.) spoken of in Scripture, an "abounding in hope," (Rom. xv. 13.) yea, "full assurance of hope unto the end;" (Heb. vi. 11.) and none of the places in which these

phrases occur, will allow of their being limited to Christians just finishing their course, and about to depart out of this world; but they either must be considered as exhibiting the common attainment of *tried* and *faithful* Christians, or holding out that attainment as a prize to which *all* Christians, by abounding in the work of faith, and the labour of love, should diligently aspire. And what fault can justly be found with that view of the subject, which this representation gives? Is it not of the best practical tendency thus to hold out a present reward for present diligence? Does it not harmonize with the declared end of the divine counsel respecting the heirs of salvation, viz. that "we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us?"—as well as with the description given us, of the use and design of this hope—to be as "an anchor of the soul, both *sure* and *steadfast*, and which entereth into that within the veil," even *heaven* itself? And is there a Christian upon earth, honestly contending "with flesh and blood, with principalities and powers," who feels not oftentimes his need of that strong consolation? Is there a spiritual mariner, guiding his course towards the haven of eternal rest, through an ocean of troubles and temptations, who finds not his comfort and his security dependent continually on this anchor; without which the risk of a speedy shipwreck, either on the rocks of presumption, or the quicksands of despair, would be incurred? There are times, indeed, when the Christian rather requires that his fears should be excited, than that his hopes should be nourished; when warnings are more immediately seasonable for him than promises; when, instead of sedatives being administered to him, he needs the application of strong stimulants. And the Scriptures amply furnish the means of doing either, as the occasion demands. They abound in correctives as well as encourage-

ments; and it is a main part of ministerial wisdom, to know how most effectually to employ both in their due season. But there is in some divines a morbid sensibility to the abuse that the comforts of Christianity are liable to, which influences them to keep these almost wholly out of sight. With such persons it should seem, that *all* confidence is false confidence; and that to doubt and fear are *always* more safe and salutary, than to be "glad and rejoice in the Lord." It has been wisely said, *Qui bene distinguit, bene docet*: but indiscriminate approbation, or sweeping censure, imposes a less troublesome task. And too often have we to regret, even in preachers and authors, of whom, from their general learning, wisdom, and piety, we might hope better things, the adoption of this easy, but very unfair, method of settling difficult, or disputed, points in religion. There is too much of this blameable negligence in the manner in which Mr. D. here treats the doctrine of assurance; and one might infer, for any thing he tells us, or even hints, to the contrary, that it was the Christian's doom to be "all his life time, through fear of death, subject to bondage," instead of its being his privilege (to the full enjoyment of which he should, by "growing in grace, and in the knowledge of God his Saviour," be daily advancing) to be "delivered" from this bondage. "In conformity with the doctrine before us," says Mr. D. (p. 123) "his (St. Paul's) direction to his disciples was, that they should not be high-minded, but fear; and that he that thinketh he standeth, should take heed lest he fall. And his own example furnished the strongest confirmation of the doctrine he preached. 'I keep under my body,' says he, 'and bring it into subjection, lest by any means, when I have preached to others, I myself, should be a cast away.' 1 Cor. ix. 27."—But was this resolution, we would ask, incompatible with even the fullest "assurance of

hope?" Does it in fair reasoning express more than this, that the apostle looked not for the end without the means, and that he considered both as inseparably united? Might he not have confidence, that, through the same grace which had hitherto prevented and followed him, he should persevere through life in using the appointed means, and thus attain to the promised end? But Mr. D. seems fully persuaded, that St. Paul at this time, and throughout the far greater part of his laborious course, actually doubted of his salvation. "It was twenty years," he proceeds, "after St. Paul's conversion, that he spake thus humbly and diffidently of himself to his disciples at Corinth. And it was not till ten years after that period, when this chosen apostle considered himself to be on the point of finishing his course, and was preparing to die a martyr, that he ventured to express to Timothy his strong assurance of salvation." And did he then never express his strong assurance of salvation till this period? Had he not the same assurance, when he felt himself in "a straight betwixt two, having a desire to depart and to be with Christ?" Did he not possess it, and suppose other Christians to be possessed of it also, when he said, "*We know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, &c.?"—And when, in the same chapter, after affirming, that God had "wrought himself and his fellow-believers to the self same thing," viz. immortal glory, and in testimony of it, had "given them the earnest of the spirit;" he adds, "Therefore we are always *confident*, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord?" 2 Cor. v. 6, 7, 8. Such confidence indeed, it is usually supposed, must engender sloth, and be incompatible with such a vi-

gorous use of means as St. Paul, in the place quoted by Mr. D. declares his determination to persevere in to the end. But no such tendency was perceived or felt by the apostle. He thought the Christian labourer likely to have a better heart to his work, the more sure he was of his reward. His practical conclusion from the foregoing premises was, "Wherefore we *labour*, that, whether present or absent, we may be accepted of him." ver. 9. Thus animated and encouraged (as if he had said) we cheerfully and vigorously pursue our course in that path of duty, which, as the appointed means of working out our salvation, God hath inseparably connected with this glorious end;—by his walking in which the real Christian is distinguished from the pretended and nominal disciple of Jesus Christ, and as such is approved of him while in this world, and shall be owned and acknowledged by him in that day, when "all shall appear before his judgment seat, to receive, &c." ver. 10. This inference forms, we conceive, the discriminating test between the confidence of the hypocrite or the enthusiast, and that of the sound disciple of Christ and his apostle. The same Holy Spirit, which is the true believer's "earnest" of glory, disposes and enables him to walk in the narrow way which alone leadeth unto life eternal. That confidence therefore, may be concluded to be well founded, which operates as a motive to spiritual industry; while that which acts only as an opiate, inspiring indolence and supineness, and keeping a man asleep in sinful habits, is unquestionably delusive. Those persons, and those only, may warrantably say, "We are *confident*," who can honestly add, their consciences bearing them witness in the Holy Ghost, "Wherefore we *labour*."

Mr. D. freely acknowledges, p. 124, that "all our sufficiency is of God," that "it is he which worketh in us both to will and to do of his good pleasure." And then he adds,

“These words, plain as they are, have nevertheless been sometimes so understood, as if God, in the dispensation of his grace, was governed by arbitrary will and caprice, without any regard to the condition of the party.” Is this a fair and candid representation,—left at liberty as the reader is, to apply it to all without distinction, who bear the general appellation of Calvinists? Mr. D. cannot be ignorant, that every writer of respectability, who has undertaken to defend that view of the subject which he opposes, has studiously endeavoured to obviate this interpretation of his doctrine, by explicitly affirming, that, if in the dispensations of his grace, the Almighty act in a manner which to us may seem *partial*, he is governed nevertheless by the wisest and most equitable reasons: reasons by which, when hereafter disclosed to us, in the final development of his whole plan, his goodness also, no less than his justice, shall appear, and be completely justified. And is not this, whether it be the true state of the case or not, a very different thing indeed from blasphemously representing the great God as “governed by arbitrary will and caprice?”

In the character which we have assumed of mediators, we feel it to be our duty to notice another instance of unfairness, which is furnished in this very sermon. After complaining of some uncommissioned teachers as preaching the Gospel in a “mutilated form,” Mr. D. thus goes on:

“It were much to be wished, that this sort of *half Christianity*, as it may be called, was not sometimes preached by ministers, who, as divines of the church of England, ought to be better informed. Admitting, as we are readily disposed to do, that they preach some truth, they do not preach the whole truth, as it is in Christ Jesus. And in consequence of this partial mode of treating the subject, their hearers are necessarily but half instructed; and provided they can talk about the merits of a crucified Saviour, their own spiritual feelings and experiences, they are taught to rest satisfied

in the confident assurance of salvation.” (p. 127, 128.)

This is a charge of the most serious magnitude, and which by the far greater part of Mr. D.'s readers will undoubtedly be construed to describe, indiscriminately, a very considerable body of the established Clergy, of whom no small number are as far from adopting the peculiarities of the Calvinistic creed as Mr. D., but whose fate it is to be called in common Calvinists, or Methodists, for a convenient reason, well assigned by Mr. D. on another occasion. “The readiest way,” he justly observes, “to bring any subject into discredit, is to stamp it with a bad name, which by precluding all judgment upon the case, is found, generally speaking, most effectually to answer the end for which it has been employed.” p. 58. Some individuals there doubtless are, who either class themselves, or are classed by others, with this body, and who adopt a strain of language on religious subjects, which will, in a great degree, justify the heavy reproaches of our author: and let them bear the burden. But then let them bear it alone. Let not some hundreds of men be charged with the crimes or follies which these individuals, whom it has pleased their common adversaries to confound with them by an arbitrary appellation, but of whose conduct they perhaps equally disapprove, may have committed. Contemplating the men thus invidiously pointed at as a body, we undertake, from our own knowledge, to assert, that so far are they in general from teaching their hearers to confide in mere “talk,” or “feelings,” that they are, in the strictest and most literal sense of the word, the most *practical* class of preachers in this kingdom; that real, substantial holiness of heart and life, in all its bearings and modifications of temper, word, and action, is more seriously, impressively, and efficaciously, inculcated in their pulpits than in any other; and moreover, that it is on this very

ground, chiefly and principally, that the odium they so generally excite is to be accounted for. And the case, we think, speaks for itself. Did they preach a corrupt and licentious doctrine, would not the vicious and profligate of every description speak well of them? Was not their preaching of a more heart searching kind than is commonly heard elsewhere, would the worldly minded man, the pharisaical religionist, the mere moralist; in a word, would nominal Christians of every sort bear them that rooted dislike, which it is so well known that they do? An easy way to heaven must suit those that are at ease. Men do not usually quarrel with that which is to their taste. "If ye were of the world, the world would love his own."

These men, it is true, insist much upon *experimental* religion, but then it is with a view to *practical* religion, and because the relation between them is close and inseparable;—because all appearances of the one without the other they believe to be delusive, and nothing better than dissimulation and hypocrisy in the sight of God. For what but hypocrisy is that piety or virtue, which consists only in external performances, without holy dispositions, right motives, sanctified affections; in a word, without a corresponding frame and temper of heart? And are not all these, matters of internal *feeling* and *experience*?—the criterion of them which shows them genuine, or spurious, and which the great body of the men, who will be supposed to be here accused, fail not to inculcate, being that they terminate in practice, and excite to obedience; an obedience that unfeignedly endeavours to conform itself, not to the fluctuating opinion and fashion of the world, not to the popular scheme of this or the other moral philosopher, but to the unaccommodating standard of the divine law. It is the holding up of this standard, and refusing to admit any lower criterion of genuine Chris-

tianity, than the sincere purpose of full conformity to it, which is the real stumbling-block and cause of offence to mankind; and the self-righteous, the moralist, the profligate, and the infidel, will ever unite in crying down, as a common enemy and disturber, the man who dares thus to exhibit it.

It is true, these are all assertions only, but then they are opposed to assertions. We appeal for their truth, however, to every man's impartial and unprejudiced observation; we appeal to the preaching of these men, and to their writings, candidly and fairly interpreted. If the last be not read, and the former be not heard, lest suspicion be given of secret attachment to their cause, (and bare suspicion, we know, is enough in this case to destroy the best earned reputation, and to blast the fairest hopes of preferment) be it so. But in the name of candour and of common sense, let the persons who will neither hear what they preach, nor read what they write, abstain from telling the public what it is which they hold and teach.

(To be continued.)

Essays in a Series of Letters to a Friend, on the following Subjects: 1. On a Man's writing Memoirs of Himself. 2. On Decision of Character. 3. On the Application of the Epithet Romantic. 4. On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of a cultivated Taste. By JOHN FOSTER. In two Vols. London, Longman, Hurst, Rees, and Orme, 1805. pp. 210, and 297.

THE subjects of these essays excited in our minds a considerable degree of curiosity. Publications of this sort are, in general, occupied with such uninteresting topics, and are made up of such trite and commonplace observations, that they scarcely repay the trouble of a perusal. We were, therefore, agreeably surprised

on opening the volumes before us, to find much to engage and interest our attention. They are evidently the production of no common mind. The subjects themselves, and the manner of treating them, the general train of thought which pervades them, and the language in which they are expressed, strongly indicate, that the author possesses much original genius, and much acquired taste and information. Our readers must not, however, suppose, that we intend by this introduction to pass a sentence of unqualified approbation on these volumes. Though the sentiments which they contain agree, in general, with our own, and we entertain the highest respect for the ability which is displayed in them, yet we have found some occasion for disapprobation and censure, both as to the matter, and the manner of the composition. But not to dwell on these preliminary remarks, we will introduce the Essays themselves to our readers; and after giving some account of them in order, and making such comments as have occurred to us in reading them, we shall close our review with some general observations on the leading points which they embrace.

We are rather inclined to object to the *title* of these volumes. Essays in the form of letters to a friend, is not a very usual mode of writing, and certainly not strictly a proper one. The circumstance, however, is not of much importance.

The first Essay is "ON A MAN'S WRITING MEMOIRS OF HIMSELF." On perusing this title, our readers will, perhaps, think as we did, that the author was about either to censure this practice in general, or to make some strictures on the manner in which it has sometimes been pursued. But this is by no means the case. His intention is to *recommend* it, with a view, principally, to the moral and religious improvement of the individual himself. He does not mean, however, that the object of the writer of his own memoirs should so much be, to endea-

avour to assemble the mere facts and events of his life, as to trace with discrimination the successive states of his mind, and the progress of his character. "What I am recommending," says he, "is a clear, simple statement, from the earliest period of your recollection to the present time, of your feelings, opinions, and habits, and of the principal circumstances, through each stage, that have influenced them, until they have become at last what they now are." Notwithstanding the apparent magnitude of the task of writing memoirs of twenty, thirty, or forty years, Mr. Foster supposes, that the materials of any value, which all past life can supply to such a recording pen as he is describing, would be reduced by a discerning selection to a very small and modest amount. The utility of thus investigating the progressive formation of moral character, the author considers to be, the enabling us to judge how far the materials of which it has been composed are valuable, the mixture congruous, and the whole conformation worthy to be approved by wisdom and conscience. The elapsed periods of life acquire importance too, he observes, from the prospect of its continuance through various forms of change; and from the consideration, that the direction which has been given to it may have an infinite, and must have a very powerful effect on futurity.

"One of the greatest *difficulties*," Mr. Foster continues, "in the way of executing the proposed task, will have been caused by the extreme deficiency of that self-observation, which, to any extent, is no common employment either of youth, or any later age." "Men carry their minds as they carry their watches, perfectly ignorant of the mechanism of their movements, and quite content with understanding the little exterior circle of things, to which the passions, like indexes, are pointing."

"Not only reflection has been deficient, but memory too is now stealing away from the vacant scene of the past." "This renders a complete investigation of our

moral and intellectual characters for ever impossible."

The author, however, advises his readers to trace these distant circumstances as far back as possible, and to seize the intervals of recollection which sometimes occur respecting remote events. He then adds some observations, on the influence of *local* associations for this purpose, which are so characteristic of his general manner, and at the same time, so interesting, that we shall extract them.

"Places and things, which have an association with any of the points of past life, will greatly assist the recollection of them. A man of strong associations finds memoirs of himself already written on the places where he has conversed with happiness or misery. If an old man wished to recal a momentary sight of that youth which is so long since irretrievably fled, he would walk with his crutch across the green where he once played with associates who are now probably laid to repose in another green spot near the place. An aged saint may meet again some of the affecting ideas of his early piety in the place where he first thought it happy to pray. This associating principle might seem as if partly intended to aid us to recover a little of our past existence from oblivion.

"But there are too many, perhaps, to whom local associations present images which they fervently wish they could forget; images which haunt the places where crimes have been perpetrated, and which seem to approach and glare on the criminal as he hastily passes by, especially if at the evening or the nightly hour. No local associations are so impressive as those of guilt. It may here be observed, that as each one has his own separate remembrances, giving to some places an aspect and a significance which he alone can perceive, there must be an unknown number of pleasing, or mournful, or dreadful associations, spread over the scenes inhabited or visited by men. We pass, without any awakened consciousness, by the bridge, or the wood, or the house, where the most painful or frightful ideas may be lurking to greet the next man that shall come that way, or, possibly, the companion that walks along with us. How much there is in a thousand spots of the earth, that is invisible, and silent, to all but the conscious individual!

I hear a voice you cannot hear,
I see a hand you cannot see."

(p. 14—16.)

At the opening of the second letter, Mr. Foster observes, that in the retrospect of life, it is easy to distinguish the great external elements, by the indefinitely varied influence of which we have been educated,—instruction, companionship, reading, and attention to the state and manners of mankind. On each of these sources of influence, he then proceeds to expatiate, pointing out, as he goes along, the circumstances which deserve to be recorded in the supposed memoirs. The following reflections on the instructions we may have received in early life are particularly pleasing:

"Perhaps, in some instances, to recollect the instructions of a former period will be to recollect too the excellence, the affection and the death of the persons who gave them. Amidst the sadness of such a remembrance, it will be a consolation, that they are not entirely lost to us. The admonitions of wisdom, when they return on us with this melancholy charm, have more pathetic cogency, than when they were uttered by the voice of a living friend who is now silent. It will be an interesting occupation of the pensive hour, to recount the advantages which we have received from beings who have left the world, and to reinforce our virtues from the dust of those who first taught them."

After enlarging on the influence of *companions* in forming the character, which Mr. Foster supposes to be formed generally by very few persons, sometimes even by one only of a strong and interesting mind; and of the *books* which have been read with the greatest partiality and effect, he observes, that it might be supposed, that the scenes of nature, would have a powerful influence on all opening minds, and transfuse into the internal œconomy of ideas and sentiment, something of a character and a colour correspondent to the beauty, vicissitude, and grandeur, which continually press on the senses. On minds of genius they often have this effect; and Beattie's Minstrel may be as just as

it is a fascinating description of such a mind. But if minds in general are not made to be strongly affected by the phenomena of the earth and heavens, they are, however, all subject to be powerfully influenced by the appearances and character of the *human* world—a complicated, though often insensible tyranny, of which every fashion, folly, and vice, may exercise its part. To endeavour to trace both our opinions and feelings through the modifications thus variously imposed, the author considers an important part of the task which he is recommending. Upon this point we subjoin the following observations:

“It supplies a most melancholy illustration of the final basis of all character, that is, human nature itself, that both the distinctions which designate a bad class, and those which constitute a bad individual peculiarity, are attained with far the greatest frequency, and incomparably the greatest facility. While, however, I have the most entire conviction of this mighty inclination to evil, which is the grand cause of all the diversified forms of evil; and while at the same time I cannot divest myself of the vulgar belief of a great native difference between different men, in those original principles which are to be unfolded by the progress of time into intellectual powers and moral dispositions; I yet cannot but perceive, that the *immediate* causes of the greater portion of the prominent *actual* character of human beings are to be found in those moral elements through which it is their destiny to pass. And, if I might indulge so fanciful an idea as that of its being possible for a man to live back again to his infancy, through all the scenes which he has passed, and to give back, from his mind and character, at each time and circumstance as he repassed it, exactly that which he took from it when he was there before, it would be most curious to see the fragments and *exuvie* of the moral man, lying here and there along the retrograde path, and to find what he was before all this train of modifications and acquisitions. Nor can it be doubted that any man, even though his original tendencies, (which possibly have been brought under a train of events calculated to favour their development,) were ever so defined, might, by being led through a different train, opposite to those native tendencies, have been now a

prodigiously different man from what he is, even the measure of his intellectual cultivation being the same. (p. 37—39.)

These remarks on the influence of circumstances, though they, perhaps, attribute to it too powerful an effect in the formation of character, are highly important. But we cannot help thinking, that on the whole Mr. F. too much overlooks the original difference which undoubtedly exists between one person and another; and that he too much undervalues the efficacy of instruction. With these restrictions, the reasoning of Mr. Foster on the subject, deserves far more serious consideration than many religious persons would be disposed to bestow upon it. We shall, however, have occasion to touch upon it again hereafter. This letter closes with some just but painful observations on the inefficacy of the judgment in correcting the influence of circumstances.

In the next, the author proceeds to an imaginary review of memoirs of several different characters, written according to the proposed plan—The misanthrope, the pretended genius, the antiquarian, the little tyrant of a family or a neighbourhood, are made to pass before us; the means by which their characters have been formed, are described with considerable justness and spirit, though, occasionally, with too much sarcasm, and with much obscurity. One other character is delineated at some length, and in some parts of it, with much originality and ability. It is that of the atheist, or as Mr. Foster expresses himself, *the contemner of God*. The train of thought which he pursues respecting the presumption of him who saith that there is no God, is highly spirited and striking.

The sixth letter opens with some just and affecting observations on the unhappiness of those who acquire permanent habits under the influence of almost every thing which they ought to reject, and receive no part of their characters from impressions of religion; whe

are, practically, "without God in the world." The following extract will give our readers some idea of the manner in which the author expostulates with persons of this description.

"Why did you not think of him? How could you estimate so meanly your mind, with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy, as their right, all your thoughts, and forbid them the leisure, the ambition, or the piety, of going on to the greatest Object? How, while called to the contemplations which absorb the spirits of heaven, could you be so patient of the task of counting the flies of a summer's day?"

"Why did you not think of him? You found yourself irretrievably in the hands of some Being extraneous to yourself; was it not an equal defect of curiosity and wisdom, to indulge, amidst this abandonment to his power, the careless confidence that sought no acquaintance with his nature and his dispositions, nor ever anxiously inquire what conduct should be observed towards him, and what expectations might be entertained from him? You would have been alarmed to have felt yourself in the power of a mysterious stranger, of your own feeble species; but let the stranger be omnipotent, and you cared no more.

"Why did you not think of him? One would deem that the thought of him must, to a serious mind, come second to almost every thought. The thought of virtue would suggest the thought of both a law-giver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of any inscrutable mystery, of an intelligence that understands it; the thought of an immense scene of operations far above the agency of man, of a supreme agent; the thought of the human family, of a great father; the thought of all being, of a creator; the thought of life, of a preserver; and the thought of death, of a solemn and uncontrollable disposer. By what dexterity, therefore, of irreligious caution, did you avoid, precisely, every attack where the idea of him would have met you, or elude it if it came? And what must sound reason pronounce of a mind, which, in the train of millions of thoughts, has wandered to all things under the sun, to all the permanent objects, or vanishing appearances, in the creation, but never fixed its thought on the Supreme Reality; never approached, like Moses, "to see this great sight?" (p. 78—81.)

By way of contrast to the preceding character, we subjoin another of a more pleasing and animating nature.

"On the other hand, it would be interesting to record, or to hear, the history of a character which bears the marked evidences of a long-continued efficacy from heaven. For the almighty Spirit to descend on a man, to 'apprehend' him (as apostolic language expresses it) amidst the thoughtless crowd, by a potency that partly transforms when it touches him, and to conduct him forward toward another life, under an influence which purifies him, as he advances, in spite of all the powers of corruption, is a more extraordinary train, if the divine management could be fully disclosed, than the mere political history of an empire. He will be happy to look back to the first operations of the sacred influence, whether they were mingled in early life almost insensibly with his feelings, or came on him, with mighty force, at some particular time, and in connexion with some assignable and memorable circumstance (which was apparently the instrumental cause. He will trace all the stages and vicissitudes of his better life, with grateful acknowledgment, to the sacred power which has advanced him to a decisiveness of religious habit, that seems to stamp eternity on his character. In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character, it is a grand felicity. The devout man exults in the indications of his being fixed and irretrievable. He feels this confirmed habit as the grasp of the hand of God, which will never let him go. From this advanced state he looks, with firmness and joy, on futurity, and says, I carry the eternal mark on my forehead that I belong to God; I am free of the universe; and I am ready to go to any world to which he shall please to transmit me, certain that every where, in height, or depth, he will acknowledge me for ever." (p. 83—85.)

In the seventh letter the author closes the subject of his first essay, by touching on some miscellaneous particulars respecting it.—In one part of it, he dwells with much complacency on the interest with which he supposes the publication of a luminous, mental history of a thinking man, *remarkable for a number of complete changes of his speculative system*, would be attended. We cer-

tainly think, that such an account might be curious, and in some measure, entertaining. But we should really feel so much compassion for such a character, that we could not be very deeply interested about him, except as we could charitably indulge some hope of his having found the truth at last, and of his example being likely to prove useful by way of warning to others. Such characters are, indeed, very apt to suppose, that there is something very interesting about them, and that much credit is due to them for having embraced and discarded by turns, the various and discordant systems of opinions which abound in the world.—But the truth is, that there must be some radical defect, either in the reasoning powers, or in the moral dispositions of persons of this kind, which ought to be seriously deplored rather than ostentatiously exposed to view, and which should be treated as a weakness, rather than considered as a meritorious distinction of character.

Some good observations follow in this letter, on the supposed account of the period between childhood and maturity, and on the periods during which the mind made its greatest progress in the enlargement of its faculties. The question as to the degree of *explicitness* which ought to prevail through the supposed memoirs is then discussed, from which we extract the following lively thoughts:

“It has several times, in writing this essay, occurred to me, what strangers men may be to one another, whether as to the influences to which they owe their moral conformation, or as to the more shaded part of the train of practical circumstances through which they have winded. What strangers too we may be, with persons who have any power and caution of concealment, to the deepest principles of the present character. Each mind possesses in its interior mansions a solemn retired apartment peculiarly its own, into which none but itself and the Divinity can enter. In this retired place, the passions mingle and fluctuate in unknown agitations. Here all the fantastic and all the tragic shapes of ima-

gination have a haunt where they can neither be invaded nor desecrated. Here the surrounding human beings, while quite unconscious of it, are made the subjects of deliberate thought, and many of the estimates and designs regarding them kept in silence. Here projects, convictions, vows, are confusedly scattered, and the records of past life are laid. Here in solitary state sits Conscience, surrounded by her own thunders, which sometimes sleep, and sometimes roar, while the world does not know. If the secrets of this apartment could have been brought forth into many a piece of biography which a partial and ignorant friend has exhibited in all the pomp of eulogy and splendour, it might have made a very different appearance.” (p. 102—104.)

The essay closes with some severe but just animadversions on the shameless effrontery of many writers of their own lives, in recording without reserve their impiety and their vices, and glorying in their shame. Among such writings, Mr. Foster seems disposed to assign the first place of infamy to the disgraceful “confessions” of Rousseau; but yet he speaks of them and of their author with more lenity than we could have wished. He even pays to the “transcendant genius” of Rousseau the homage of his “admiration;” a mode of speaking which to us appears not very reconcileable with those feelings that ought to predominate in the mind of a Christian. We should as soon have thought (as was intimated before on a somewhat similar occasion) of *admiring* that horrid species of wit with which the revolutionary cut throats of France embellished the narrative of their murders, as of *admiring* the genius, however transcendant, the efforts of which were uniformly, and but too successfully, directed to the propagation of infidelity and vice.

—The impious reference of Rousseau to the Eternal Judge, with respect to this record of his crimes, leads Mr. Foster to remind his readers,

“That the history of each of our lives, though not written by ourselves or any mortal hand, is thus far unerringly recorded by another Being, will one day be finished

in truth, and one other day, yet to come, will be brought to a final estimate. A mind accustomed to grave reflections is sometimes led involuntarily into a curiosity of awful conjecture, which asks, What are those very words which I should read this night, if, as to Belshazzar, a band of prophetic shade were sent to write before me the identical sentences in which that final estimate will be declared?" (p. 112, 113.)

The view which we have given of this essay will be sufficient to enable our readers to form some idea of its merits. The subject is undoubtedly important and interesting to every one, but particularly so to the serious Christian. We entertain, however, some doubts as to the general expediency of writing the proposed memoirs. To those who, under the divine blessing, have made considerable advances in the knowledge and practice of true religion, it would certainly be very interesting, and perhaps advantageous, not only to trace the progressive formation of their characters up to any given period; but also to continue such an account of themselves, as they proceed in the journey of life. But the task would require so much real self-knowledge, such freedom from prejudices and prepossessions, and so sound and well-informed a judgment, that it could not be safely recommended to the generality even of sensible, and well-disposed people. They would be in considerable danger of indulging vanity and self-love, and of cherishing rather than correcting what was erroneous and culpable in their sentiments and habits. In cases, however, which properly admit of such memoirs as have been described, we think, that in order to promote their real usefulness, much more should be comprehended in them than Mr. Foster has stated.—In addition to the various circumstances which he has pointed out, as deserving of notice in such a history, the writer of it, if he be a religious man, should diligently mark the occurrences in which the hand of divine providence, and the influence of divine grace, may be traced in the formation of

his character. The temptations and trials which he has undergone should also be distinctly noticed, and the effects which they have produced on his mind. *The object and end* of such memoirs should also be more strongly enforced than has been done by the author of these essays. *Utility* rather than amusement should be steadily kept in view; and that which is declared to belong to the Scriptures, should be characteristic of the memoirs in question: they should be rendered profitable for correction, reproof, and instruction in righteousness, that the writer of them may be perfect, thoroughly furnished unto all good works. In this view, they may be made highly useful: in any other, they may be the source of much evil: or to say the most, will merely serve to fill up those vacant hours which might be less innocently employed.

The second essay is ON DECISION OF CHARACTER.—It is introduced by a very just and lively delineation of the character of an undecisive man, which is followed by that of a man of decision. An extract or two from each, will give our readers a sufficient idea of the author's sentiments and manner in this essay.

"A person of undecisive character wonders how all the embarrassments in the creation happened to meet exactly in *his* way, beyond the lot of any other mortal. Incapable of constructing a firm purpose on the basis of things as they are, he is often employed in vain speculations on some different supposable state of circumstances, which would have saved him from all this perplexity and irresolution; and deems himself as much entitled to complain, as if all those fancied circumstances had certainly belonged to his nativity, and, by a malignant fate, had been dissevered from his life. He thinks, what a determined course he could have pursued, *if* his talents, his health, his age, had been different; if he had been acquainted with some one person sooner; if his friends were, in this or the other point, different from what they are; or if Fortune had showered on him her favours. Thus he is occupied—instead of catching with a vigilant eye, and seizing with a strong hand, all the possibilities of his actual situation.

"A man without decision can never be said to belong to himself, since, if he dared to assert that he did, the puny force of some cause, about as powerful, you would have supposed, as a spider, may capture the hapless boaster the very next moment, and triumphantly shew the futility of the determinations by which he was to have proved the independence of his understanding and his will. He belongs to whatever can seize him; and innumerable things do actually verify their claim on him, and arrest him as he tries to go along; as twigs and chips, floating near the edge of a river, are intercepted by every weed, and whirled in every little eddy. Having concluded on a design, he may pledge himself to accomplish it, *if* the five hundred changing feelings and incidents, which may come within the week, will let him. As his character precludes all foresight of his conduct, he may sit and wonder what form and direction his views and actions are destined to take to-morrow; as a farmer looks at the clouds for uncertain conjectures what are, then, to be *his* proceedings. (p. 120—122.)

"It is inevitable, that the regulation of every man's plans of action must greatly depend on the events of life; but it is a great difference whether the man be subservient to the events, or the events be made subservient to the man. Some men seem to have been taken along by a succession of events, and, as it were, handed forward in quiet passiveness, from one to another, without any determined principle in their own characters, by which they could constrain those events to serve a design formed antecedently to them, or in defiance of them. The events seized them, as a neutral material, not they the events. Others, advancing through life with an internal, invincible determination of mind, have seemed almost to choose events, and to command them. It is wonderful, how even the apparent casualties of life seem to bow to a spirit that will not bow to them, and consent to assist a design, after having in vain attempted to frustrate it."

"You may have seen a man of this strong character in a state of indecision concerning some affair in which it was requisite for him to determine, because it was requisite for him to act. But, in this case, his manner would assure you that he would not remain long undecided."

"It is characteristic of such a mind to think for effect; and the pleasure of escaping from temporary doubt gives an additional impulse to the force with which it

is carried into action. Such a man will not re-examine his conclusions with endless repetition, and he will not be delayed long by consulting other persons, after he has ceased to consult himself. He cannot bear to sit still among unexecuted decisions, and unattempted projects. We wait to hear of his achievements, and are confident we shall not wait long. The possibility, or the means, may not be obvious to us, but we know that every thing will be attempted, and that such a mind is like a river, which, in whatever manner it is obstructed, will absolutely make its way somewhere." (p. 123—126.)

The advantages possessed by a mind of this latter character, Mr. Foster thus considers—that its passions are not wasted, as in the long wavering determinations of the indecisive man—that it exempts from a great deal of interference and persecution, to which an irresolute man is subjected—and that a person of this character will not only secure the freedom of acting for himself, but he will also obtain by degrees, the coincidence of those in whose company he is to transact the business of life, particularly if he can clothe his firmness in a moderate degree of insinuation. The last resource of such a character, the author states to be hard and inflexible pertinacity, on which it may be allowed to rest its strength, after finding it can be effectual in none of its milder forms.—From this description of the advantages of decision of character, Mr. Foster passes to an examination of the elements of which it is composed. As a previous observation, says the author, it is beyond all doubt, that very much depends on the constitution of the body. The first prominent *mental* characteristic of the person described, he states to be complete confidence in his own judgment—Upon this point we meet with the following sensible remarks:

"It cannot be supposed, that I am maintaining such an absurdity as that a man's complete reliance on his own judgment is necessarily a proof of that judgment being correct and strong. Intense stupidity may be in this point the rival of clear-sighted wisdom. I had once a slight knowledge of

a person whom no mortal, not even Cromwell, could have excelled in the article of confidence in his judgment, and consequent inflexibility of conduct; while at the same time his successive schemes were ill-judged, to a degree that made his disappointments ridiculous rather than pitiable. He was not an example of that kind of obstinacy which I have mentioned before, for he considered his measures, and did not want for reasons which satisfied himself, beyond a doubt, of their being most judicious. This confidence of opinion may be assumed and dishonoured by fools, but it *belongs* to a very different character, and without it there can be no dignified actors in human affairs.

"If, after observing how foolish this confidence appears as a feature in a weak character, it be enquired, what it is, in a justly decisive person's manner of thinking, which authorizes him in this firm assurance, that his view of the concerns before him is comprehensive and accurate; I answer, that he is justified in this assured persuasion, because he is conscious that objects are presented to his mind with an exceedingly distinct and perspicuous aspect, not like the shapes of moonlight, or like Ossian's ghosts, dim forms of uncircumscribed shade; because he sees the different points of the subject in an arranged order, not in dispersed fragments; because in each deliberation the main object keeps its clear pre-eminence, and he perceives the bearings which the subordinate and conducive ones have on it; because, perhaps several dissimilar trains of thought lead him to the same conclusion; and because his judgment is not servile to the mood of his feelings." (p. 139—141.)

Another essential principle of the character in question, the author considers to be a total incapability of surrendering to indifference or delay the serious determinations of the mind. In the discussion of this point the reader will find many just and animated observations, and several striking illustrations. From the latter we cannot avoid selecting the following sketch of the character of our great philanthropist Mr. Howard:

"The energy of his determination was so great, that if, instead of being habitual, it could have appeared in an intermitted form, operating only for a short time, on particular occasions, it would have seemed a ve-

hement impetuosity; but by being continuous, it had an equability of manner, which scarcely appeared to exceed the tone of a calm constancy. It was the calmness of an intensity, kept uniform by the nature of the human mind forbidding it to be more, and the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds; as a great river, in its customary state, is equal to a small or moderate one, when swollen to a torrent.

"The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity was not more unconquerable and invariable, than the determination of his feelings toward the main object. This object he pursued with a devotion which seemed to annihilate to his perceptions all others: it was a stern pathos of soul on which the beauties of nature and of art had no power. He had no leisure feeling which he could spare, to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the mere man of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible Spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings:—no more did he. Or at least, regarding every moment as under the claims of imperious duty, his curiosity waited in vain for the hour to come when his conscience should present the gratification of it as the most sacred duty of that hour. If he was still at every hour, where it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty, as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction, that he had *one thing to do*; and that he, who would do some great thing in this

short life, must apply himself to the work with such a concentration of his forces, as to idle spectators who live only to amuse themselves, looks like insanity.

"His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, like the Egyptian Pyramids to travellers, it stood confest to his sight with a luminous distinctness as if it were nigh, and beguiled the toilsome length of labour and enterprise, by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every movement and every day was an approximation. If it were possible to deduct from his thoughts and actions all that portion which had not a methodical and strenuous reference to an end, the solid mass which would remain, would spread over an amazing length of life, if attenuated to the ordinary style of human deliberation and achievement. One less thinks of displaying such a character for the purpose of example, than for that of mortifying comparison." (p. 156—160.)

Mr. Foster adduces some other examples of this determination of character: and alludes, though with becoming hesitation, to that of "him who said, 'I must be about my Father's business'." But we were much surprised, that he should altogether omit any reference to one character, which was most remarkably distinguished by that energetic decision which is the subject of this essay. We mean that of the apostle Paul. No mere man, surely, ever exhibited so fine an example of vigour and determination of mind, in the pursuit of the noblest object, and under the regulation of the most correct and well-informed judgment, and of the most enlightened and diffusive charity. The character of St. Paul is, indeed, so extraordinary, and so appropriate to the subject, that we cannot satisfactorily account for the omission of any allusion to it.

By a slight transition from the last article, Mr. Foster proceeds to specify *courage* as an essential part of the decisive character.—This point is treated much in the same manner as the preceding one, and with equal ingenuity and ability.

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Some observations then follow on the *combination* of the several principles that have been laid down, as constituting that state of mind which is the supreme requisite to decision of character. The next letter contains some additional miscellaneous remarks. Great care, the author observes, is required in the possessors of this character, even when it is dignified by wisdom and principle, to prevent it from becoming *unamiable*. As it involves much practical assertion of superiority over other human beings, the manner ought to be as mild and conciliating as possible, else pride will feel provoked, affection hurt, and weakness oppressed. We regret that our limits will not allow us to extract some further interesting observations of the author relative to this point. In the last letter Mr. Foster enumerates "various circumstances which may have considerable influence in confirming the character in question." The first which he notices is *opposition*. An irresolute mind might, indeed, be quelled and subjugated by a formidable kind of opposition; but the strong wind which blows out a taper, augments a powerful fire, if there is fuel enough, to an indefinite intensity. *Desertion* is another cause which the author considers may contribute very much to consolidate this state of character. *Success* is stated as a third circumstance tending to reinforce it. *The habit of associating with inferiors*, among whom a man can always, and therefore does always, take the lead, is added as a cause which is very conducive to a subordinate kind of decision in character.

The author supposes it to be improbable that a very irresolute man can ever become an habitually decisive one, but that it might be possible to apply a discipline which should advance him some steps towards it; and suggests with that view the necessity of an accurate and comprehensive knowledge of the concerns before us, the habit of cul-

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tivating constantly and with the utmost effort a conclusive mode of reasoning, and of committing oneself irretrievably, after the judgment is really decided, by doing something which shall compel us to do more, which shall necessitate us to do all. The essay thus concludes:

"I am sorry, and I attribute it to defect of memory, that a greater proportion of the illustrations which I have introduced are not as conspicuous for goodness as for power. It is melancholy to contemplate beings capable (at least appearing capable as beheld through the medium of an amazed imagination) of the grandest utility, capable of vindicating each good cause which has languished in a world adverse to all goodness, and capable of intimidating the collective vices of a nation or an age—becoming themselves the very centres and volcanoes of those vices; and it is melancholy to follow them in serious thought from this region, of which not all the powers and difficulties and inhabitants together could have subdued their adamant resolution, to the supreme Tribunal where that resolution must tremble and melt away." (p. 209, 210.)

We have but little to add respecting the preceding essay to the sentiments which we have already expressed, without anticipating some concluding remarks on Mr. Foster's publication. The view which he has given of the important subject of decision of character is sufficiently accurate, and his illustrations of it, are in many instances, very just and striking. What we principally object to is, that in delineating and recommending this bold quality, he has sometimes been led to attribute to it, an almost unlimited and uncontrollable force and authority; and has occasionally appeared to lose sight of Christian principles and temper. Decision of character is, undoubtedly, indispensable to the attainment of any thing great or good, but it is not altogether so independent of all persons, events, and circumstances, as Mr. Foster represents it; and it is moreover apt to degenerate into harshness, obstinacy, and pride, if it be not thoroughly tempered by "the meek-

ness and gentleness of Christ." Sufficient care has not been taken in Mr. Foster's essay to guard against this latter evil. On the contrary, we fear, that the general effect of it would be rather to produce and aggravate it. We think, also, that much more should have been said as to the *objects* respecting which determination of character ought to be principally exercised. To be decided and persevering in a bad pursuit, or in a trifling one, is no very enviable distinction of character—nor does Mr. Foster encourage any such idea. But neither does he clearly and forcibly point out the importance of pursuing the best and greatest objects of a moral and religious nature, and of being "zealously affected" towards them. We further think, that this essay is deficient in not laying more, or indeed, the chief stress upon the means of forming a just judgment respecting the action to be performed *before* the season for acting arrives; and in not distinguishing between actions which admit of delay, and those that require dispatch. These are material defects in this, otherwise highly interesting and important essay, and which, notwithstanding these, we have no scruple in saying is calculated to be very eminently useful.

(To be continued.)

An Address to Methodists, and to all other honest Christians, who conscientiously secede from the Church of England. By the Rev. W. COCKBURN, M. A. Fellow of St. John's College, Cambridge, and Christian Advocate in the University. Cambridge, Deighton; London, Hatchard, 8vo. pp. 24. 1805, price 1s. 6d.

WE should hail with pleasure an address of this nature proceeding from one, who to a candid and enlightened mind, should unite a thorough knowledge of his subject. We do not complain, indeed, that Mr. C. is deficient in candour and liberality; but we must complain of

his having injured a good cause, by undertaking its defence, before he had made himself acquainted with its merits. His pamphlet is intended as an antidote to Methodism and Dissent. It opens, however, somewhat unfortunately, with an awkward confession of his having been "unable to ascertain with accuracy, in what respects they" (that is the various classes of Dissenters and Methodists) "differ from each other, or what precisely constitutes a Methodist." Now what would Mr. C. have thought of a man, who should begin a treatise on the different kinds of fevers, and the modes of their prevention and cure, with a confession that he had not yet made himself acquainted with the symptoms which distinguish them:—or who should propose remedies for the inconveniences attending our system of jurisprudence, without knowing the nature and the principles of legal proceedings? And what must Methodists and Dissenters think of a man, who proposes to cure the evils of Methodism and Dissent, without knowing accurately wherein those evils consist? Surely Mr. Cockburn would have done well, had he taken some pains to procure information on this subject before he wrote upon it, particularly as the means of information are so abundant, and so easy of access, as to make it inexcusable in any divine, and especially in one who is the official advocate of Christianity, to be unacquainted with them. Did not Mr. Cockburn know that the works of Mr. *Wesley* the Father of Methodism, as well as those of Mr. *Whitfield*, amounting together to upwards of forty volumes, would have amply gratified his curiosity as to what constitutes a Methodist:—or, if indisposed to wade through so many volumes, that three compendious lives have been published of Mr. *Wesley*, from either of which he might have obtained the requisite information. Nay even the little duodecimo work published by Mr. *Evans*, and containing Sketches

of the different denominations of Christians, though certainly a flimsy and superficial performance, would still have pointed out to him the leading particulars wherein the various classes of Dissenters differ from the Methodists and from each other, and thus have preserved him from gross mistakes.

The confession on which we have commented, prepared us for expecting in this address much that was beside the mark: nor have we been disappointed. The first objection which Mr. Cockburn puts into the mouths of Methodists and Dissenters is thus stated. "Episcopal jurisdiction is universally objected to by our opponents." (p. 7.) By some of them it certainly is objected to; but not by all. The Methodists, to whom Mr. C. principally addresses himself, profess themselves for the most part to be Episcopalians, and they have Bishops over their American churches. Their separation from the Church of England, he ought to have known, has not proceeded, in any degree, from their dislike to episcopacy; but on the alleged ground that that spiritual edification which they deem requisite for their growth in grace, is not to be obtained, in general, by attendance on the ministers of the church of England. And by many of the Dissenters the same plea, and not the form of our ecclesiastical government, is ostensibly urged as the ground of their dissent.

"You secondly object," Mr. Cockburn goes on to remark, "that we use set forms of prayer in our churches, read appointed chapters from the Scriptures, and written discourses; all in the room of extemporaneous effusions." (p. 12.) Now none of these objections are preferred universally by the dissenters from our church, and the second, we believe, by none of them. The Methodists are so far from having an objection to set forms of prayer, or to the reading of the Scriptures in their congregations, that they even have a liturgy, taken, with only

occasional omissions, from that of the Church of England. The Socinian Dissenters have also a liturgy. Almost all the other classes of Dissenters (Scotch Presbyterians perhaps, only excepted, and many of these regret the omission,) have the Scriptures regularly read as a part of divine service. There are not a few of the Dissenters also, who either read or professedly recite from memory, discourses which they have previously written.

The main argument which Mr. Cockburn employs against preaching without written assistance is this. "The major part of every congregation consider the power of preaching without any written assistance, to be an especial gift of God,"—"and a plain proof of God's spirit residing in you and speaking from your mouth." (p. 15.) This argument, generally speaking, we believe to be unfounded in fact. The common people it is true, usually regard that man as better qualified for the ministry, and perhaps as a more spiritual man, who appears so well acquainted with spiritual subjects, as to be able, without premeditation, to express himself clearly and intelligibly in treating of them. Such a notion is doubtless in many cases very erroneous; but it is an error of a very different kind from that of viewing extemporaneous preaching as an evidence of inspiration; an error which we believe to owe its existence chiefly to misinformation. But if those who deliver themselves *extempore*, as it is called, from the pulpit, are so much to be blamed, and we do not now undertake their vindication, he must be liable to at least equal censure who pours forth his effusions on religious subjects from the press, without study or premeditation. Before Mr. C. again ventures to appear before the public as the advocate of our excellent establishment, let us strongly recommend it to him so to study his subject, and so to prepare his arguments, that he may not, as he has now done, pro-

duce a work which shall only furnish a triumph to his opponents.

THE CRITICAL REVIEW AND CHRISTIAN OBSERVER.

IN the concluding page of the Critical Review for December, there appeared some remarks on the review of that work in our numbers for September and October last. These remarks indicate one thing very plainly; namely, that the Critical Reviewer is very angry. But that we may give him no room to say that we misrepresent either his words or his sentiments, we shall quote the whole of the article to which we allude.

"We have seen the remarks on our review of the Candid Examination of Mr. Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*, which are contained in two recent numbers of the Christian Observer. These remarks, we presume, are from the pen of the Candid Examiner himself. On this presumption, we request that the following may be regarded as our reply.

"The remarks in every part of them, are so full of the grossest, and most shameless misrepresentations of our words and our sentiments, and abound so greatly in all the marks of a disingenuous spirit, that we cannot feel any wish at all to enter into a minute and public refutation of them. All that we desire is, that our own article may be read along with the Candid Examiner's comment upon it; and when this shall be done, we doubt not but that a degree of indignation will be awakened against that gentleman, much more than adequate to gratify any disposition of revenge which we feel against him.

"If we had been inclined to take any further notice of these remarks, it should have been done by a *private* communication to the Candid Examiner. For besides his *public* obligations to our Review, that gentleman is already our debtor for some pains exerted in private for his information and correction, on the subjects on which he has thought himself competent to instruct the public. But till the Candid Examiner shall publicly disavow these remarks in the Christian Observer, or shall publicly own that he has done us great wrong, both in the manner and matter of them, we must

beg leave to renounce any further intercourse with him."

Before we proceed to make an observation or two on this very extraordinary communication, we think it right to declare that the review of the *Critical Review*, which appeared in our numbers for September and October last, was *properly and exclusively our own work*, and that whatever be its misrepresentations, its disingenuousness, and injustice, we, and we alone are responsible for it. With all due deference, however, to the *Critical Reviewer*, we are of opinion, that neither in the manner nor the matter of our review have we done him any wrong: nor do we believe, that that gentleman will be able to substantiate his charge in any one instance. If he should, we pledge ourselves frankly to acknowledge, and readily to repair our unconscious error, as he knows we have already done in the case of the *Bishop's Bible*. After this declaration, he can have no excuse for withholding his proofs.

The Editor of the *Critical Review* has certainly adopted a very easy and compendious mode of replying to our strictures. "The grossest and most shameful misrepresentations," "disingenuous spirit," "indignation awakened," &c. &c. (to say nothing of the pleasant menace, on the part of an anonymous journalist, of renouncing all farther intercourse with the anonymous author of a paper in another journal) are words which it requires no stretch of ingenuity, and no labour of research to employ. But we need not tell that gentleman, that they would scarcely pass current as arguments in the schools to which he has been accustomed. Indeed, we are too well acquainted with his logical skill to believe, that he would have employed such weapons of defence, had he been furnished with any other.

The *Critical Reviewer* demands, in a very categorical style, that the writer of the remarks in question, should, under pain of his heavy dis-

pleasure, publicly acknowledge the wrong which he has done. Now we really think that the *Critical Reviewer* might have condescended to specify the points which were to be recanted, and at the same time have stated his reasons for so ungracious a requisition. Let him do this, and we engage, that if his reasons are satisfactory, we will most gladly comply with his wishes. Our object, we can assure him, is not contention but truth. If he has any good ground for the strong language which he has employed, he can have no objection to produce it. If he has none, it is very easy to say that his word is passed—he has renounced all farther intercourse with us.

The *Critical Reviewer* invites his readers to compare his review of *the Candid Examination*, &c. with our strictures upon it. We very sincerely wish that they may accept his invitation.

In what he says of *private communication*, information, and correction, we suppose that he alludes to a letter which was shewn to us, and which we were told had been written by a very respectable gentleman, with whom however, we ourselves are unacquainted. The use which we understood we were to make of the communication, (for which we really feel indebted to the writer, whoever he be) was to correct what had been erroneously stated in our review of Mr. Daubeny's *Vindiciae* respecting the *Bishop's Bible*. This we took the earliest opportunity of doing; nor were we aware, that we had incurred any farther obligation by looking into that letter. If we have, we are wholly unconscious of it.

We are unwilling to close this article, without paying a merited compliment to the *Critical Reviewer* for his review of three volumes of *Essays* by Mr. Robinson of Leicester. Did he always write thus on theological subjects, we should hail him as an ally in the best of causes, the cause of religious and moral truth.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

IN the Press:—*A Chemical Catechism*, drawn up purposely for the use of schools, and of persons unacquainted with the science; by Mr. PARKES:—*A Life of MICHAEL ANGELO BUONAROTTI*; comprising his character as a poet, painter, sculptor, and architect; by Mr. DUPPA:—*A Tour through France*; in 2 vols. 4to.; with about 80 plates; by Col. THORNTON:—*The Navy Surgeon*, explaining the duties of that office in every situation and climate; by Mr. TURNBULL:—*An Account of the State of France and its Government during the last Three Years*; in 1 vol. small 8vo.; by the Rev. ISRAEL WORSLEY, who lately escaped from that country:—A new edition of WOODVILLE'S *Medical Botany*, to be published in 55 numbers, 8vo.: A new edition of HARMER'S *Observations on Scripture*:—*Treatises on Religious and Moral Subjects*; by the late Rev. Dr. HOLMES, Dean of Winchester, in 1 vol. 8vo.:—*A Second Part of the Natural History of British Insects*; with coloured figures; in monthly numbers, price 2s. 6d. each; by E. DONOVAN, F. L. S.:—*A Treatise on Practical Navigation and Seamanship*, with directions for the management of a ship in all situations; by the late WM. NICHOLSON, Esq. Master Attendant of Chatham Yard:—*The Christian Child's Spelling Book*; comprising, in a Series of easy Reading Lessons, ornamented with suitable Cuts, the Life and Doctrines of our Blessed Saviour in the several Stages of his Infancy, Childhood, and Ministry:—*A Treatise on Trigonometry*; by Mr. BONNYCASTLE.

The Rev. Dr. CLAUDIUS BUCHANAN, Vice Provost of the College at Fort William in Bengal, has proposed a Prize of Five Hundred Pounds to Bachelors at Law, Masters of Arts, and Persons of superior degree, of the University of Oxford, for the best Work in English Prose, embracing the following Subjects:—1. The probable design of Divine Providence, in subjecting so large a portion of Asia to the British Dominion. 2. The duty, the means, and the consequences of translating the Scriptures into the Oriental Tongues, and of promoting Christian Knowledge in Asia. 3. A Brief Historic View of the Progress of the Gospel in different Na-

tions, since its first Promulgation; illustrated by Maps, shewing its luminous Tract throughout the World; with chronological Notices of its Duration in particular places: the Regions of Mahomedanism to be marked with Red, and those of Paganism with Dark Colour.—The University declined the prizes before offered by Dr. B., but have accepted the present proposal; and have announced that Candidates must deliver their Compositions under a sealed Cover to the Registrar of the University, on or before the 25th day of March, 1807. The author is required to conceal his Name, and to distinguish his Composition by what Motto he pleases; sending at the same time his Name sealed up under another Cover, with the Motto inscribed upon it. The same proposal has been made to the University of Cambridge, and has been accepted.

The University of Oxford have undertaken to complete the *Édition of the Septuagint* begun by the late Dr. HOLMES, the Collations having been some time since finished.

The subjects appointed by the Vice-chancellor of the University of Cambridge for Sir W. Brown's Prize Medals for the present year, are, for the Odes, *Mors Nelsoni*, and for the Epigram *Μνητεῖς ἀγῶν*—and for the Hulsean Prize, *The propagation of Christianity was not indebted to any secondary causes.*

The new East India College at Hertford is now ready for the reception of Students. The terms are 100 guineas per annum, with extra charges for French, drawing, and fencing masters. The candidates for admission must be well grounded in arithmetic; and qualified to undergo an examination in Cæsar and Virgil, the Greek Testament and Xenophon. None will be admitted under the age of fifteen.

On the 8th of December a Comet was discovered, in the Constellation Aquarius, by Mr. FIRMINGER, of the Royal Observatory, Greenwich; and, about the same time by Dr. HERSCHEL, at Slough. Its appearance to the naked eye was similar to that of a star of the first magnitude, when covered by a cloud, through which it may be faintly seen; or rather like what Jupiter would appear under similar circumstances: but when viewed through

a night-glass, it appeared to have a bright nucleus surrounded by a coma. The mean time of its transit was $6^{\circ} 24' 7''$, with right ascension $11^{\circ} 23' 6' 49''$, and south declination $23^{\circ} 41' 8''$. On the following evening it was looked for again; but, though the sky was clear, it could not be seen. It is probable, therefore, that it may be moving toward its perihelion; and, should that be the case, it may be found again in its return from the sun.

GERMANY.

M. FISCHER, of Vienna, has discovered a new process of *Bleaching Straw*. Instead of smoking it with sulphur, as heretofore,

he steeps it in the muriatic acid saturated with potash. The straw bleached by this process, never grows yellow, and is equally white, besides that it acquires a great flexibility.

On the 22d of October, Mr. HUTH, of Frankfort on the Oder, discovered a comet in the hindmost foot of Ursa Major; which was scarcely visible to the naked eye, but might be seen with a common telescope. When magnified 350 times, it did not show any nucleus. Its course is southerly somewhat by west. It was discovered also by Professor BODE, on the morning of the 23d, at the Berlin Observatory.

* * Part of the *Literary and Philosophical Intelligence* is unavoidably postponed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

OCCASIONAL Sermons and Charges. By the Rev. A. Burnaby, D. D. Archdeacon of Leicester, &c. 8vo. 10s. 6d.

The Destruction of the Combined Fleets of France and Spain, as described in the Revelations; a Sermon preached on the day appointed for a General Thanksgiving. By John Evans, A. M. 1s.

The New Boethius; or, Of the Consolations of Christianity. 5s.

A Sermon preached on the Thanksgiving Day at the Meeting in the Old Jewry. By the Rev. John Edwards. 1s.

A View of the Evidences of Christianity at the Close of the pretended Age of Reason, in eight Sermons preached at the Bampton Lecture, in 1805. By Edward Nares, M. A. 8vo. 10s. 6d.

MISCELLANIES.

Virgil's two Seasons of Honey, and his Season of sowing Wheat; with a new and compendious Method of investigating the rising and setting of the fixed Stars; by Samuel Lord Bishop of St. Asaph, 4to. 4s. 6d.

Evening Amusements for 1806; or, the Beauty of the Heavens displayed. By W. Friend, Esq. with six Plates of the principal Constellations. 3s.

Memoirs of Richard Cumberland, Esq. written by himself; containing an Account of his Life and Writings, with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he has had Connexion. With Portraits. 4to. 2l. 2s.

Conversations on Chemistry, in which the Elements of that Science are familiarly explained and illustrated by Experiments. With Plates by Lowry. 12mo. 14s. boards.

A concise Account of the Commerce and Navigation of the Black Sea, from recent and authentic Information, 2s.

Logarithm Tables adapted to the Calculation of Exchange and Bullion; with Instructions for their Use. By P. L. D. Bonhote. Royal 8vo. 6s.

A comparative View of the new Plan of Education promulgated by Mr. Joseph Lancaster, and the System of Christian Education founded by our pious Forefathers for the Education of the young Members of the Church in the Principles of the reformed Religion. By Mrs. Trimmer. 3s.

A Plan for the Establishment and Regulation of Sunday Schools. 8vo. 2s. 6d.

The Secret History of the Court and Cabinet of St. Cloud, in a Series of Letters, written during the Months of August, September, and October, 1805. 12mo. 3 Vols. 1l. 1s.

Mr. Francis's Speeches on the Mahratta War. 2s. 6d.

Memoirs of the Literary and Philosophical Society of Manchester. Vol. I. of the 2d Series. 8vo. 7s.

Christ's Lamentation over Jerusalem, a Seatonian Prize Poem. By Charles Peers, of St. John's College, M. A. and F. S. A.

A Description of Latium; or, La Campagna di Roma. With twenty Etchings by the Author, and a Map. 4to. 1l. 11s. 6d.

Letters from Paraguay, in South America. By John Constance Davie, Esq. 8vo. 5s.

La Journée du Chrétien, sanctifiée, par

La Priere, &c. nouv. edit. augmentée d'un abrégé de la Doctrine Chrétienne. Par M. De la Hogue, Docteur de Sorbonne, reliée. 2s. 6d.

RELIGIOUS INTELLIGENCE.

NEW SOUTH WALES.

IN our number for September, a correspondent signing himself R. Y. inquired whether the British and Irish inhabitants of New South Wales are sufficiently supplied with Bibles? He also asked, Where are the spirit and courage of our young Clergymen, that an additional chaplain, though long wanted for that important station, has not yet been supplied? To these inquiries of R. Y. we have received an answer written by the Rev. R. Johnson, who was the first appointed Chaplain of that Colony, and who resided in it for the first thirteen years after its formation. We should gladly have inserted the whole of this letter, but our limits will permit us only to give an abstract of it.

Mr. Johnson states that the benevolence of the venerable *Society for promoting Christian Knowledge*, by whom he was appointed a corresponding member, left him no room to complain of the want of Bibles, Testaments, and other religious and school books. With these he was from time to time liberally supplied by the Rev. Dr. Gaskin the secretary of that society. On his representation supplies of the same kind have, since his return, been sent to the Rev. Mr. Marsden, at present sole Chaplain of the Colony. To the *Society for the Propagation of the Gospel in foreign Parts*, he was also indebted for supplies of books, and for £40 annually for four schoolmasters, two at Port Jackson and two at Norfolk Island, which grant is still continued. He received likewise two large cases of books, chiefly bibles, out of the public stores, sent out by order of Government; and bibles had also been sent him by his "greatly revered and deeply lamented friend and benefactor the late John Thornton, Esq." What Mr. Johnson therefore had to lament, was not the want of religious books. What he had chiefly to lament, was the almost universal disinclination to read them. A few exceptions there were, and only a few.

Mr. Johnson's plan was to give to each hut inhabited by convicts a Bible or Testament with some religious tracts. To each of the convicts also who was married, or

who, after his term of servitude had expired, became a settler, he likewise gave a bible, a prayer-book or psalter, Burkitt's Guide to Families, and some other tracts. The Colony has greatly increased since Mr. Johnson left it, and much larger supplies will now of course be wanted. These he trusts, may be obtained to a considerable extent, on proper application to the societies already named; whose liberality may be advantageously assisted by the British and Foreign Bible Society, and by the benevolence of individuals.

Mr. Johnson very much laments, that no other clergyman has yet been sent out to the Colony, and could he have foreseen the circumstance, weak and debilitated as he was when he left it, he would have remained there. A clergyman of steady, active, piety is greatly needed to assist Mr. Marsden. Nay, were two or three sent out, there would be ample scope for their labours; for the settlement, when he quitted it five or six years ago, had already spread itself over an extent of forty miles.

Mr. Johnson states, as a possible cause of the backwardness which is manifested by clergymen to engage in this service, the circumstance that he himself, after an absence of 14 years from his friends and native country, during which, besides traversing the circumference of the globe, he had to encounter difficulties, and suffer hardships, that few clergymen of the present age can have experienced, has been refused any compensation for his services; and though he has been at home near five years, and to this day labours under great bodily infirmities, occasioned by the arduous service in which he was engaged, he continues, notwithstanding repeated and painful applications, wholly unprovided for, and under the necessity, though with a family to maintain, of officiating as a country curate. The hardship of his case, he adds, is the greater, as all that he solicited was a living of moderate value, where he might continue to discharge the duty of a clergyman during the remainder of a short and uncertain life; and he appeared the more entitled to this indulgence, as Governor

Hunter had not only given a written testimony to the exemplariness of his conduct and the greatness of his labours and sufferings, but had certified that the state of his health rendered his return to Europe absolutely necessary.

Mr. J. however labours to obviate the effect which these circumstances may have produced on the minds of his brethren, by stating, that no clergyman who may go out to Port Jackson will now meet with the difficulties which he experienced. He had been obliged to live for a time in a tent, and for a course of years in a wretched hovel. Now a comfortable and substantial house, with other requisite accommodations, is provided for the chaplain. Mr. J. had had no place of worship but a temporary building, which had been erected by his own labour and exertions, and which was afterwards wilfully set on fire. But now a spacious and comfortable Church is nearly completed. In the early periods of the colony, the inhabitants were often reduced to the greatest straits for provisions, and put upon the shortest possible allowance, with the prospect only of absolute famine, while other necessities and comforts of life were exorbitantly dear. Now the wants of the colony are well supplied, the necessities and comforts of life are in great abundance, and to be obtained on moderate terms*. The salary of the first chaplain has been doubled since Mr. J.'s return, and that of the assistant would probably be proportionably raised.

The climate, Mr. J. thinks, is very healthy. He does not attribute his ill health to the climate, but to those severities which he endured, and which none who succeed him are likely to encounter.

Mr. J. concludes with expressing his earnest wish that some young, *but by all means married*, Clergyman of *steady active piety* (for any other would be of little use, but rather prove hurtful to the cause of religion and virtue) may come forward to fill this highly important office. And to any one who is inclined to offer his services, and who wishes for further information, Mr. J. will be happy to communicate the result of his own observation and experience respecting the situation.

It appears to us a most deplorable, we had almost said disgraceful circumstance, that those miserable wretches, whom the lenity of our laws has permitted to live, should yet be precluded from receiving

the chief benefit to be derived from that lenity, by their almost entire destitution of the means of Christian instruction.

TARTARY.

Letters have been received from Mr. *Brunton*, dated the 2d of November last, from Karass, in which, speaking of his endeavours among the natives, he says, "By our means some of the poor have the Gospel preached to them, and some of them, we have good reason to think, have received it without hypocrisy. We have brought to our house some poor who are worse than outcasts, and we hope that God will bless them."

CAPE OF GOOD HOPE.

The accounts from Dr. *Vanderkemp* represent the extension of the Gospel to be progressive among the Hottentots: 5 men, 17 women, and 14 children had been baptized by him in 1804. A catechism has been drawn up and printed in the Hottentot language, containing the outlines of the Christian Religion. The Dutch government seems to manifest a laudable attention to the interests of religion.

MISSION SOCIETY TO AFRICA AND THE EAST.

On the 13th instant, at a meeting of this society, an excellent and impressive address was delivered by the Rev. *John Venn* to the Rev. Messrs. *J. G. F. Schulze*, *G. K. Nylander*, *L. Butscher*, and *J. G. Prasse*, ministers of the Lutheran Church, (who had been appointed missionaries by this society,) previously to their departure for Africa, for which they are now on the point of sailing. They will proceed in the first instance to Sierra Leone, and thence, along with their brethren now in that colony, to their ultimate destination in the Soosoo country.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The annual report of this society has lately been published. It thence appears that the number of children at school under their patronage is 7,108; that 8,360 Bibles, 11,044 New Testaments and Psalters, 15,418 Common Prayers, 19,856 other bound books, and 108,776 small tracts have been dispersed by the society; and that 163 subscribing members have been added to their list since the last report, making the whole number upwards of 2,700.

The death of Mr. *Gericke* seems to have been attended with no small injury to

* Fruits both of English and Tropical growth thrive and abound in the colony.

the interests of the Society's Mission in the EAST INDIES. That eminent servant of God, whom Providence had blessed in a very extraordinary manner with the goods of this world, had been in the habit during his life time of liberally supplying the wants of the poor, and of his colleagues in the mission, several of whom were greatly indebted to him for their support. Now however the missionaries, deprived of this source of pecuniary aid, begin to feel the allowance of the society inadequate to the supply of their wants. And although Mr. Gericke had left his property to the Church, without which the *Vepery* mission must have been given up, the interest of that property was still insufficient, though amounting to upwards of £500. per annum, to defray the expence of that mission, servants, catechists, schoolmasters, charity children, widows, orphans, and other poor. The mission at Cuddalore had also declined from the same cause, there being no funds since the death of Mr. Gericke, wherewith to pay the catechist and schoolmaster.

We cannot help here expressing our hope that the venerable society in Bartlett's Buildings will be induced to supply most liberally the means of maintaining and extending the institutions so happily formed in British India; and that if their own funds are insufficient, they will make a call on the public for the requisite aid. The call we are persuaded will not be ineffectual. It would indeed be a most opprobrious stigma on the benevolence and religious zeal of this country, if they should prove inadequate to supply the deficiency of the means of Christian instruction, in so important a part of our Indian Empire, which the liberal spirit of a single individual had previously furnished from his own income. The society has already sent £50 to assist the Cuddalore mission.

The Rev. Mr. Pätzold who had been employed in teaching the Tamulian language at the college of Calcutta, returned to Madras in August 1804, when he entered on the charge of the mission at Vepery, which had been previously undertaken by Mr. Rottler, one of the missionaries from Tranquebar. The Rev. Mr. Rottler was employed at the same time as secretary to the Female Asylum at Madras, in the

room of Mr. Gericke, continuing however to assist Mr. Pätzold in the business of the mission. The catechists *Dagd* and *Canagarayan*, with the other assistants, continued their labours, and it was hoped that the schools would furnish a farther supply of useful assistants.

The Rev. Mr. Pohle who is stationed at *Trichinapally*, had enjoyed a very indifferent state of health, which often prevented his officiating. He had however been kindly assisted by the Rev. Mr. Ball, one of the company's chaplains, who after leaving *Trichinapally*, had also assisted at *Vepery*. The catechist and schoolmaster had made frequent excursions round *Trichinapally*, and in company with another from *Tanjore*, had gone to *Dindigal* and *Madura*, to converse with and instruct the Christians and others. They took with them books for distribution on their journey. When Mr. Pohle could obtain no other assistance during his illness, the catechists officiated in the congregations, for which purpose he furnished them with his sermons.

It had been stated to Mr. Pohle by the Rev. Dr. Kerr, that it was apprehended in England, that the native Christians mixed heathenism with their Christianity. He denies that the charge is applicable to protestant, but only to Popish converts. "O that our European Christians," he adds, "were not chargeable in that respect, who spent the 24th of December and Christmas day, numerous, at the famous, or rather infamous *Sokkawasel* feast of the heathens, at Sirengam, not attending divine service at Church.

At *Dindigal* and *Trichinapally* 95 persons, including 11 heathens, had been baptized, and at *Cuddalore*, 20 including 2 heathens.

The Court of Directors of the East India Company had interfered to prevent any persecution of Christian converts similar to what had taken place in the *Tinnevely* district, and to protect the persons and labours of the missionaries.

The society has not succeeded in procuring any new missionaries, although many efforts have been used to find out suitable persons, to be employed in this labour of love.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE events which have transpired during the course of the present month, have been exceeded in gloomy importance by few which the present eventful age has witnessed. At the close of the last month, it was generally believed, that, though the French on the 2d of December had defeated the allies on the plains of Austerlitz, yet on the three succeeding days, they had been attacked by the Russians, and defeated in their turn. The hopes raised by this report, too hastily accredited by his Majesty's ministers, soon proved to be fallacious; no engagement of any moment having taken place subsequently to the 2d. No account of this disastrous combat, which can be entirely relied on, has yet reached us. From the bulletins of the French army, divested as much as possible of French embellishment, but still, it must be admitted, forming a very dubious ground of reliance, we collect that *Bonaparte* had had the address to produce in the minds of his enemies a persuasion that he was panic-struck, and was meditating a rapid retreat;—a persuasion that produced the precise effect which he desired. The allies were induced to depart from the cautious policy which they had hitherto pursued. Instead of avoiding a general engagement, every day's protraction of which, if the means of subsistence were attainable, must have added to their strength, while it increased the difficulties of *Bonaparte*, they rashly resolved on becoming the assailants. Deceived by the movements of the enemy, they are represented as having unhappily exchanged that wary and vigilant circumspection which had guided their previous measures, for a vain confidence in their own prowess. No longer content with rendering abortive *Bonaparte's* unceasing efforts to produce a general action, they thought only of preventing his escape. And under this delusive impression they staked the happiness and independence of Europe, and the hopes of the civilized world, on the issue of a battle, in which the physical force of the opposing armies was so equally poised, and success consequently so precarious, that even had there been no superiority of military skill on the part of the French, and no advantage accruing to them

from their uninterrupted career of victory, it would have been madness, except on grounds of imperious necessity, to have risked interests of very inferior moment. That such necessity did not exist we are incompetent to affirm. The Russian statement, when it reaches us, may possibly exhibit a very different view from that of the French.

The battle, as might be expected, was fiercely and obstinately contested. But the skilful combinations of *Bonaparte* seem to have baffled every effort of Russian valour, and he remained, after a long and bloody conflict, undisputed master of the field. Still however, the calamity which the allies had sustained in this defeat, seemed capable of being repaired. The resources of the Russian Empire were immense and contiguous. Those of Hungary and even of Bohemia were almost untouched. Prussia, there was strong reason to hope, in case the war were prolonged, would join the coalition. The army of the Archduke Charles was advancing in full force to the assistance of his brother, and had already reached within ten or twelve days march of his quarters. The Russian armies were likely to receive continual augmentations. The Hungarian levy was rapidly organizing. Fresh reinforcements might be expected daily to arrive from other quarters. And the cause was worthy of a protracted struggle.

All these considerations, powerful as they appear to us to be, and others of scarcely less weight might be enumerated, proved too weak, to counteract the effect of the consternation produced in the Austrian Cabinet by the disastrous termination of the battle of Austerlitz, and to prevent the Emperor of Germany from forming the resolution, which only despair could have dictated, of submitting to *Bonaparte*. The two Emperors met on the 4th. An armistice or rather a capitulation was agreed to; which has since issued in a treaty of peace between Austria and France. The particulars of this treaty are not fully known, but little doubt can be entertained of the entire prostration of the former power. Austria, it is believed, besides consenting to pay a large sum of money towards defraying the expences of the war, has

made an entire surrender of the Venetian states and of the Tyrol, together with all her possessions west of the Ion. The Venetian States are to be added to Bonaparte's kingdom of Italy, and the remainder is to furnish the means of swelling the dominions of Bavaria, Wirtemberg, and Baden, the rulers of the two former countries being also rewarded with the kingly dignity.

The Emperor of Russia is not a party either to the armistice or to the treaty which followed it. Detached, however, from Austria, his continuance in Germany would have been unavailing to any purpose of effectual resistance, particularly as the fatal battle of Austerlitz had determined the wavering policy of the Prussian court to pacific counsels. He has therefore retired with his armies into his own dominions, where, it is said, he is making the utmost exertions to enlarge and perfect his force.

When these events came to be fully known in this country, fears began to be justly entertained for the safety of the British, Russian, and Swedish troops which had occupied Hanover. A convention, however, mediated by Prussia, is said to have removed all ground of alarm on this head. It is believed that the troops will be allowed to retire without molestation, and that for the present, Prussia will keep possession of Hanover. It is even reported, that, as in his new partition of German territory, Bonaparte finds Prussian Franconia to be wanted, in order to give compactness to the kingdoms which his *fiat* has created, it is his intention to compensate for its cession, by transferring to Prussia a large part at least of the Hanoverian Electorate.

Whatever truth there may be in this report, it is pretty certain, that with a few exceptions, Bonaparte is now in a condition to give the law to continental Europe. Naples has already furnished a very forcible illustration of this fact. An English and Russian force had landed in that kingdom. The Queen it is said, welcomed its arrival. Immediately, from the palace of Schoenbrunn, Bonaparte issues his mandate to General St. Cyr "to punish the treason of the Queen of Naples, and to precipitate from the throne this culpable woman." "So atrocious an act of perfidy," he adds, "can never be pardoned. The Queen of Naples has ceased to reign." Naples, doubtless, is destined to enlarge the boundaries of the kingdom of Italy, and to facilitate Bonaparte's favourite project of excluding English commerce from every continental port; a project which, unless a

new line of maritime policy, suited to this new emergency, shall be adopted by the British Government, the astonishing events of two short months have certainly placed him in a better situation than ever for executing. If we except Portugal, the whole of the sea coast from the western boundary of the Turkish Empire to the Baltic is under his controul.

Under other circumstances than the present, we should have been forward to notice the declaration of war which has proceeded from the King of Sweden. It is a firm and temperate production, grounded upon the unprincipled encroachments of France on the rights of other nations; and it satisfactorily develops the honourable motives which led his Swedish, and probably also his Russian Majesty, to embark in the present war.

It is unnecessary to state, that the bulletins issued by Bonaparte, have continued to assume the same revolutionizing aspect, and to be distinguished by the same disregard of truth and decency, and the same artful application to the jacobinical tendencies of the lower classes, which marked the earlier career of republican France.

The reflections which the present state of politics suggest to us are reserved to a subsequent head.

EAST INDIES.

The arrival of the Marquis *Cornwallis* in India, has excited a hope that the renewal of the war with the native powers may be prevented. The Marquis *Wellesley* has reached England.

UNITED STATES OF AMERICA.

The American Congress has met, and the speech of the President at the opening of the Session has attracted much attention. It contains heavy complaints of the conduct which the belligerent maritime states have pursued with respect to the American commerce. The French are represented as greatly annoying trade by their privateers; and although the English are admitted to have laboured to protect it from that annoyance, yet very great dissatisfaction is expressed with the principle on which the British Government has attempted to put a stop to the enormous abuses which have prevailed, in the illegal transfer to neutral merchants, or the fraudulent conveyance under neutral flags, of the colonial produce, or other property, of the nations that are in hostility to Great Britain. That great inconvenience, and even loss, may be shewn to have arisen from the detention of American ships, supposed to be liable to con-

demnation, is highly probable, and it is incumbent on the British Government to adopt regulations which may, as far as possible, remedy the evil. But the abandonment of the principle itself, for which the Americans can have scarcely any plea but what our own unseasonable lenity and mistaken policy have supplied, would be the present sacrifice of some of the chief advantages arising from our naval superiority, and the eventual ruin of our maritime power. In order to convince any reflecting man of this, it seems only necessary to state to him, that so completely have the French and their allies contrived to avail themselves of the disguise of neutral flags in the conduct of their commerce, that although

not a mercantile sail of any description, a few coasting vessels excepted, now enters or clears from their ports in any part of the globe but under neutral colours, yet, with the exception of articles which are contraband, neither their import nor their export trade has suffered any material diminution by the war, and their colonial produce is conveyed in greater security and at less expence to their own ports, than the produce of our colonies is to this country. For a demonstrative exposition of these important facts, and of their ruinous effects, we refer our readers to the pamphlet entitled "*War in Disguise, or the Frauds of Neutral Flags.*"

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

ON the 21st inst. the Parliament was opened by a speech from the Lord Chancellor in the name of his Majesty, who was prevented by a complaint in his eyes from attending in person. The speech was so constructed as not to render any discussion of the great points which are likely soon to agitate the councils of the nation necessary, until ministers shall have time to lay before Parliament those documents from which alone a fair estimate of their conduct can be formed. The victory of Trafalgar, the lamented death of the heroic commander who achieved that victory, the disastrous issue of the continental war, the assurances on the part of the Emperor of Russia of unshaken adherence to that generous and enlightened policy by which he has hitherto been actuated, and the necessity of improving our means both of defence and annoyance, in addition to the usual notice to the House of Commons, on the subject of supplies, form the main topics of the speech. The debateable point, namely the measures pursued by Government for aiding our continental allies, was only slightly glanced at.

To the usual address moved in both houses, an amendment would have been proposed, with the view of bringing into discussion the general conduct of administration, had not the severe illness of Mr. PITT, which, unhappily for this country and for the world, has since had a fatal termination, rendered it a measure of delicacy and propriety to postpone the discussion. This calamitous event has almost necessa-

rily suspended the deliberations of Parliament on those great questions in which this great and ever to be lamented statesman, whom it has pleased Providence, at this critical juncture to take from us, had borne the chief part, at least until an administration shall have been arranged capable of sustaining the ponderous cares of Government. In the mean time we shall take the liberty of making a few reflections which appear to us to be called for by the circumstances of the times.

GENERAL REFLECTIONS.

Bonaparte, after dissolving with his sword, and with a rapidity hitherto unexampled, one of the most powerful confederacies which the world perhaps, has ever beheld, is now raised to a height of power and pre-eminence, from which, without much fear of rivalry or resistance, he may look down on the greatest part of Europe prostrate at his feet. Its kings hold their crowns, and its people their liberties only by his permission. After a campaign distinguished by uniform success, and which has served to increase rather than to diminish his means of annoyance, with an army flushed by victory and inured to the work of death, he is now about to return to his former station on the coast, burning with tenfold rage against this country, which he considers as the main barrier between him and universal dominion.

That in anticipating the effects of Bonaparte's inveterate enmity, and contemplating the prospect of a sanguinary contest for every thing which is dear to us as men, as Britons, and as Christians; and

particularly at a moment when the loss of that distinguished statesman, whose patriotic services had justly earned for him the heartfelt confidence of his country, has diffused over all ranks an unexampled gloom, bearing a nobler testimony to his merits than words can convey ;—that such a prospect at such a moment should produce some degree of depression in the strongest minds is not to be wondered at. Still, however, we can see nothing in the relative situation of this country with respect to France, which justifies the language of despondency. It is by no means our wish to diminish the idea of danger. On the contrary, it has been our object to produce an adequate impression of its magnitude, under the persuasion that such an impression was requisite in order to add vigour to our exertions, cheerfulness to our sacrifices, and fervor to our prayers. But may we not ask those who are disposed to view the present juncture of affairs with dejection, if not with despair, What there is in our situation which is so much more discouraging than existed a year ago, when the confidence of the nation was high, and when we were in the habit of hurling the contemptuous menace against our foe ? Nay, are we not now in some respects in a better state than ever, for every purpose both of defence and annoyance, than we were at that time ? We had then no allies, and scarcely a hope of obtaining any. Now Russia and Sweden have ranged themselves on our side, not with a view to their own aggrandizement, but in order to erect a mound against the overflowing domination of Bonaparte. Now we have not to contend even on our own element with a line of battle numerically equal, if not superior to our own. The battles of Trafalgar and Ferrol under the blessing of God have since been fought, and have produced a relative increase of our force, and a diminution of that of the enemy, which may be estimated at thirty-five sail of the line : and, what is perhaps still more important, they have raised high the spirit of our navy, and have proportionably depressed that of the enemy's. Our superiority by sea is now as undisputed as that of the French by land. Let us not then be insensible to the goodness of the Almighty. We were reviewing in our last the grounds of thankfulness and of humble hope which he had given us. These still continue, and call for our joyful acknowledgments. If we indulge apprehensions respecting the termination of the present awful contest,

let us not at least deduce them from a false impression of the comparative disadvantages under which we labour at the present moment. Let our fear, as well as our joy, proceed from a right source. The grounds which exist in our national sins, for serious apprehensions with respect to the future, we have not been backward to press on the consciences of our readers. But then these are causes of alarm which it lies with ourselves to remove. Let us then unite as one man in this first duty, and let us exert ourselves to the utmost, both in public and private, in averting from our country the displeasure of the Almighty, that sorest of all calamities, by labouring to diminish the load of our guilt, and to advance the interests of truth and righteousness in the earth.

Reports have been circulated of the probability that negotiations for peace may speedily be opened with France. It is with reluctance that we say any thing which is calculated to discourage the wish for peace ; and yet when we consider the result of the experiment which has been already made of maintaining peace with the present ruler of France ; the superior facilities which peace would give him of ultimately accomplishing his favourite designs against the maritime greatness of this country, in which our very existence is involved ; the necessity which our just distrust of his sincerity would impose of supporting a war establishment both by sea and land, while we should sacrifice, without an adequate compensation, the chief advantages which in war we derive from our naval power ;—when we consider also the security which this insular country, as well as its transmarine, which are its only possessions, at present enjoy under the protection of our superior fleets, compared with what it would be after Bonaparte had been enabled, by a protracted interval of peace, to give maturity to his ambitious schemes, by applying the immense resources of France to the indefinite enlargement of his navy and the supply of his arsenals, and to the filling his colonial possessions with troops, ready to act at a moment's notice : When we take this view of the subject, we cannot but feel doubt and hesitation. But we feel also that the consideration of this great question, with its multifarious bearings and relations, is far beyond the compass of our political skill : we therefore quit it, glad that its decision is committed to abler hands.

NAVAL INTELLIGENCE.

At least two French squadrons of considerable force are now at sea. One of them consisting of six sail of the line and a frigate was seen by Sir John Duckworth on the 25th ult off Teneriffe, but it escaped by superiority of sailing, and, it is supposed, is gone to the West Indies, whither Sir John has followed it. The course pursued by the other squadron is not known. The Rochefort squadron after continuing at sea about five months and taking a considerable number of prizes, has got safe into Ferrol with the Calcutta English 50 gun ship.

The French frigate *La Libre* of 40 guns has been taken by His Majesty's frigate *La Loire*, after an obstinate defence of half an hour.

Several of our transports employed in conveying troops to the Weser, have been wrecked on the coast of Holland. A considerable number of men have been lost in consequence, and more have been made prisoners. The treatment which our shipwrecked soldiers and seamen have experienced has been uniformly kind and humane, and reflects the highest credit on the Dutch.

Such a continuance of tempestuous weather has seldom been known as during the course of the present month. The damage however done to our shipping is considerably less than might have been expected.

DOMESTIC INTELLIGENCE.

WE are happy to observe that his Majesty has been pleased to appoint a day of general humiliation and fasting, to be kept throughout England and Ireland on the 26th, and in Scotland on the 27th of February. Neither our limits nor our time will now permit us to enlarge on the dispositions and feelings becoming those who engage in this solemn service, or on the obligations involved in its observance. We must beg to refer our readers to what we have already said on similar occasions. (See vol. ii. p. 500, 572, 638, 764. vol. iii. p. 58, 116, and vol. iv. p. 61, 638.)

The lamented death of Mr. Pitt has rendered a new administration necessary, and it is said that the arrangements for its formation are already in great forwardness. The particulars are not yet certainly known.

 OBITUARY.

THE RIGHT HON. WILLIAM PITT.

On Thursday, the 24th January, at half-past four in the morning, at his house at Putney, died, in his forty-eighth year, the Right Hon. WILLIAM PITT, First Lord of the Treasury, and Chancellor of the Exchequer. The life of this distinguished statesman had been despaired of for some days, and his health had materially declined for many weeks antecedent to his dissolution; a journey which he took to Bath for the sake of the waters having failed to produce the expected benefit. It is said that he was informed by his physicians of his approaching end, on Tuesday, the 22d January, and that he appeared to receive the intimation, although it was unexpected, with that firmness which was natural to him. We are happy to be able to copy from the newspapers of the 24th January, the following particulars respecting his last days, which are said to be "*from authority*."

"Upon being informed by the Bishop of Lincoln of his precarious state, Mr. Pitt instantly expressed himself perfectly resigned to the Divine Will, and with the utmost composure asked Sir Walter Farquhar, who was present, how long he might have to live? Mr. Pitt then entered into a conversation of some length with the Bishop of Lincoln upon religious subjects. He repeatedly declared in the strongest terms of humility a sense of his own unworthiness, and a firm reliance upon the mercy of God through the merits of Christ. After this the Bishop of Lincoln prayed by his bedside for a considerable time, and Mr. Pitt appeared greatly composed by these last duties of religion. Mr. Pitt afterwards proceeded to make some arrangements and requests concerning his own private affairs, and declared that he died in peace with all mankind."

When we advert to the account which was given of the last hours of the late Duke

of Bedford, we feel a sensible satisfaction in reflecting that the same *philosophical* death has not characterized the late prime minister of this country. Mr. Pitt as well as Mr. Burke, in yielding up their departing spirits, appear to have professed the good old faith of their country. Under what precise circumstances of bodily, or mental, debility, any of the expressions ascribed to Mr. Pitt may have been delivered; and whether some of them may have been spoken merely in the way of assent to questions, put, according to the forms of our church, in her order for the visitation of the sick, by the respectable prelate, once his tutor, who attended him, we are not particularly informed. It is impossible for us at the present moment not to feel a very deep regret that a regular attendance on the duties of public worship did not constitute a part of the character of this illustrious politician. We mention this circumstance because we feel it to be our duty to qualify the accounts which we receive of the *Christian* end of distinguished personages, by some reference to the general course of their lives, which, undoubtedly, must be allowed to be the least fallible index of human character.

Mr. Pitt has died at a period of his life, in many respects, peculiarly affecting. Having resumed the reins of government, on the ground of the alleged incompetency of the preceding administration, he had proceeded to form a strong coalition on the continent, which was supposed to promise a happy adjustment of the affairs of Europe. He lived however to see this new alliance broken, and Bonaparte still more triumphant than ever over all the armies of the confederates. These calamities deeply affected his mind, and as the public has been assured by Mr. Rose, in parliament, had a great influence on his constitution already broken by the fatigues attendant on his official duties, and by the anxieties inseparable from the weighty cares, and responsibilities of Government. His political antagonists were preparing to charge upon him the disasters of Europe, and both he and his friends were contemplating the expected conflict in the House of Commons, where he felt prepared to make a firm, and full defence, when he was called by the God who made him to "give account of all things done in the body" before a far more awful tribunal.

The friends and the political enemies of Mr. Pitt have united in ascribing to him considerable praise *since his decease*. Indeed the readiness with which Mr. Fox not

long since consented to serve with him in the same cabinet is no small testimony in his favour. It seems now agreed, that Mr. Pitt was a great man, a person of transcendent talents, of high courage, of honest intentions, of much patriotism and public spirit, and of eminent disinterestedness. "Oh, my country," declared Mr. Rose, were nearly the last words which he uttered. The House of Commons has addressed the king, requesting that Mr. Pitt may be buried with public honours in the same manner as his father the Earl of Chatham, and a majority of 258 against 89 passed this vote, under the impression that a new administration, in which Mr. Fox will bear an eminent part, had been already agreed to by his Majesty. Mr. Pitt is termed in the address "an excellent statesman," and his "loss" is affirmed to be "irreparable," expressions in which it is obvious that all parties in the house could not acquiesce with any consistency. But the deep and unfeigned sorrow which is generally expressed on this occasion, bears a stronger testimony than any vote can do, to the exalted place which Mr. Pitt held in the public esteem. We are sorry to add that Mr. Pitt has died considerably in debt, we understand to the extent of 30 or £40000. With all, or more than all his father's greatness, he appears to have inherited his contempt for money.

However we may agree that a combination of all the talents of the country may now be essential to its protection, we cannot help considering the loss of Mr. Pitt at this awful period of our affairs to be an alarming aggravation of our national dangers and calamities. It has occurred at a time when his acknowledged abilities, firmness and patriotism seemed to be more than ever requisite to the safety and welfare of his country. And we would not omit the opportunity of pressing upon our readers in general, and, did there exist any hope that this hasty sketch would meet their eye, upon his successors in particular, the various affecting lessons, which the death of this eminent statesman, considered with all its circumstances, is calculated to afford, but which are too obvious to require a distinct specification.

We should have rejoiced had it been in our power to say more respecting the character of Mr. Pitt, in those points which we deem infinitely the most essential. There are however, some other points to which it would be unpardonable in us not

to advert, and which entitle this great man to the grateful recollection of his country*.

The history of Mr. Pitt's administration forms a distinct and most important chapter in the history of the universe. Let it never be forgotten, that to him, as the instrument in the hands of Divine Providence, we are indebted for the preservation of our social happiness; of that invaluable constitution which our gallant forefathers bequeathed to us, as the noblest monument of genius, freedom, and humanity; and of those religious institutions which serve as waymarks to a still nobler inheritance. This he effected in the face of whatever could shake the stoutest heart. Through those tremendous storms which the French revolution had raised, and which might have appalled the most courageous mind, his superior genius safely piloted the vessel of the state. If he had not possessed a mind sufficiently capacious to appreciate the extent of our danger, and sufficiently vigorous to withstand the desolating progress of revolutionary principles, the fabric of our policy must have crumbled into ruins, beneath the blows that were both openly and secretly levelled against it, by men of bold, enthusiastic, and ferocious spirits. Great Britain has lost in *William Pitt* the ablest champion of her constitution.

It becomes us also to remember the firm and unshaken resistance, made by this great statesman, to the secret machinations, and infuriated violence of the French anarchists; the courage with which he braved their rage, even when we were abandoned by our allies; the splendid eloquence with which he denounced their crimes, and animated his country to persevere in the awful struggle;—services which justly entitle him to the gratitude of the civilized world.

The first ten years of Mr. Pitt's administration was a period of peace; and also of prosperity, unexampled in the annals of this or of any other country. By his wise and enlightened policy, under Providence, was Great Britain raised from the dust, from that state of imbecility, degradation, and dejection which followed the American war, and advanced to a state of power and opulence far beyond any hope which could have been previously framed. It was then she acquired that strength and consistency, and developed those resources which have since enabled her to occupy the first place

among the nations of the earth. The succeeding period of his administration was distinguished by scenes of turbulence, and public disorder. The superiority however of his genius was still manifest. Internal factions were dismayed and silenced by him, while the foreign enemy was kept in alarm for his own safety. It was not merely that he electrified admiring senates, or withered, as with the force of lightning, the nerves of his opponents. His countrymen at large looked to him as an oracle, and felt their hopes revive as he spoke. They resigned themselves to his direction, and rushed on, with confidence, in the path which he pointed out to them. At his call, even when out of office, we have seen half a million of freemen rush to arms, and array themselves in defence of their country. The force of eloquence never wrought greater prodigies amongst any people. Indeed, of the fascinations of Mr. Pitt's eloquence, it is impossible for any one who has not heard him to form an adequate conception. Its effect, on some occasions, more resembled that of the electric fluid than any thing else with which it can be compared; while, on all occasions, it flowed from him with a clearness, copiousness, strength, and majesty, which left every rival orator at an immense distance.

We cannot resist the temptation we feel to lay before our readers one proof of the justice of the high praise which we have bestowed on the eloquence of Mr. Pitt. His speech on the Slave Trade is, perhaps, one of the noblest effusions of unpremeditated oratory which any age or any country has witnessed. It is a model not merely of close reasoning, but of forcible expostulation and of the most persuasive eloquence. We can only now find room for a single extract, which we insert, both as containing a loud call on the nation to repair its injustice towards Africa, and as an invaluable relic of departed greatness.

—“Think of EIGHTY THOUSAND persons carried away out of their country by *we know not what means!* For crimes imputed! For light or inconsiderable faults! For debt perhaps! For the crime of witchcraft! Or a thousand other weak and scandalous pretexts! Besides all the fraud and kidnapping, the villanies and perfidy, by which the Slave Trade is supplied. Reflect on these eighty thousand persons thus annually taken off! There is something in the horror of it, that surpasses all the bounds of imagination. Admitting that there exists in Africa something like to Courts of Justice; yet what an office of

* In much of what follows, we avail ourselves of an able delineation of Mr. Pitt's character which appeared in a York paper conducted by Mr. Redhead Yorke.

humiliation and meanness is it in us, to take upon ourselves to carry into execution the partial, the cruel, iniquitous sentences of such courts, as if we also were strangers to all religion, and to the first principles of justice. But that country, it is said, has been in some degree civilized, and civilized by us. It is said they have gained some knowledge of the principles of justice. What, Sir, have they gained principles of justice from *us*? Is their civilization brought about by us!!!—Yes, we give them enough of our intercourse to convey to them the means, and to initiate them in the study, of mutual destruction. We give them just enough of the forms of justice to enable them to add the pretext of legal trials to their other modes of perpetrating the most atrocious iniquity. We give them just enough of European improvements, to enable them more effectually to turn Africa into a ravaged wilderness. Some evidences say, that the Africans are addicted to the practice of gambling; that they even sell their wives and children, and ultimately themselves. Are these then the legitimate sources of slavery? Shall we pretend that we can thus acquire an honest right to exact the labour of these people? Can we pretend that we have a right to carry away to distant regions, men of whom we know nothing by authentic inquiry, and of whom there is every reasonable presumption to think, that those who sell them to us, have no right to do so? But the evil does not stop here. Do you think nothing of the ruin and the miseries in which so many other individuals, still remaining in Africa, are involved in consequence of carrying off so many myriads of people? Do you think nothing of their families which are left behind? Of the connections which are broken? Of the friendships, attachments, and relationships that are burst asunder? Do you think nothing of the miseries in consequence, that are felt from generation to generation? Of the privation of that happiness which might be communicated to them by the introduction of civilization, and of mental and moral improvement? A happiness which you withhold from them so long as you permit the Slave Trade to continue. What do you yet know of the internal state of Africa? You have carried on a Trade to that quarter of the globe from this civilized and enlightened country; but such a trade, that instead of diffusing either knowledge or wealth, it has been the check to every laudable pursuit. Instead of any fair intercourse of commodities; instead of conveying to them from this highly fa-

voured land, any means of improvement, you carry with you that noxious plant by which every thing is withered and blasted; under whose shade nothing that is useful or profitable to Africa will ever flourish or take root. Africa is known to you as yet only in its skirts. Yet even there you are able to infuse a poison that spreads its contagious effects from one end of it to the other, which penetrates to its very centre, corrupting every part to which it reaches. You there subvert the whole order of nature; you aggravate every natural barbarity, and furnish to every man living on that Continent, motives for committing, under the name and pretext of Commerce, acts of perpetual violence and perfidy against his neighbour.

“Thus, Sir, has the perversion of British commerce carried misery instead of happiness to one whole quarter of the globe. False to the very principles of trade, misguided in our policy, and unmindful of our duty, what astonishing—I had almost said, what *irreparable* mischief, have we brought upon that Continent!—I would apply this thought to the present question—How shall we ever repair this mischief? How shall we hope to obtain, if it be possible, forgiveness from Heaven for those enormous evils we have committed, if we refuse to make use of those means which the mercy of Providence hath still reserved to us for wiping away the guilt and shame with which we are now covered? If we refuse even this degree of compensation; if knowing the miseries we have caused, we refuse even now to put a stop to them, how greatly aggravated will be the guilt of Great Britain! And what a blot will the history of these transactions for ever be in the annals of this country! Shall we then *DE-LAY* to repair these injuries, and to begin rendering this justice to Africa? *Shall we not count the days and hours that are suffered to intervene and to delay the accomplishment of such a work?* Reflect what an immense object is before you—what an object for a nation to have in view, and to have a prospect, under the favour of Providence, of being now permitted to attain! I am sure that the immediate Abolition of the Slave Trade is the first, the principal, the most indispensable act of policy, of duty, and of justice, that the Legislature of this country has to take, and which we are bound to pursue by the most solemn obligations.”

Died on the first of December last, at the Episcopal Palace in the city of Kilkenny,

Ireland, in the 77th year of his age, the Right Reverend HUGH HAMILTON, D. D. F. R. S. and M. R. I. A. Lord Bishop of Ossory. He was born on the 26th of March 1729, entered Trinity College Dublin in the year 1742, obtained a fellowship in 1751, and was elected professor of natural philosophy in 1759. He was appointed Dean of Armagh in 1768, consecrated Bishop of Clonfert in 1796, and translated to Ossory in 1798.

His writings in several branches of science justly rank him among the brightest ornaments of the University of which he was a member.—His philosophical works, in particular, discover a most acute and penetrating genius, and a mind capable of the deepest research; and his argument to demonstrate "*A Priori*," the existence and attributes of God, is an illustrious proof of the intense, and successful application of his talents, to refute the pernicious sophistry of infidel philosophers.

As a minister of the gospel, he was a steady supporter of the great doctrines, contained in the articles, homilies, and liturgy of the Church of England; and in the

several important offices which he filled in his profession, he evinced a pious zeal for the glory of God, and the salvation of souls. The unassuming meekness of his disposition, easiness of access, and unaffected urbanity of deportment, endeared him particularly to his clergy, and conciliated the esteem of all who knew him.—The various charitable institutions of a public nature in the city where he resided, found in him a most active and liberal friend, and the deep and general sorrow occasioned by his death, among the numerous poor of a populous and extensive district with which he was surrounded, bore the most expressive testimony to his unceasing private beneficence.

After a life spent in the exemplary discharge of public and private duties, he beheld the approach of death with truly Christian resignation; and in his last hours, when all worldly honours were eclipsed by the nearer prospect of a crown of glory, looking with unshaken confidence and lively faith to the Saviour of sinners, he was enabled to rejoice in the Lord, and to joy in the God of his salvation.

ANSWERS TO CORRESPONDENTS.

THE Communication of R. Y. and the Rev. B. WOODD, shall meet with due attention.

The best ecclesiastical writer we conceive to be Hooker. We would advise the reader of Ecclesiastical History to begin with Milner.

P. T.; R. C.; and A STADHAMITE have been received.

The account of the Hon. Francis Newport was published many years ago by the pious Lady GLENORCHY, who gave it to the world under a belief of its truth. N. T. is very welcome to adopt the measure which he proposes.

The paper by A SINCERE FRIEND OF THE CHURCH OF ENGLAND on Mr. Daubeny's defence of his omission of a *Not*, and the Hymn by Q—Y. D. R. in our next.

TRISTIS is under consideration.

W. B. has come too late.

ERRATUM.

PRESENT NUMBER.

Page 14, running title, for *Mythological* read *Theological*.

POSTSCRIPT.

The following communication arrived too late to be inserted in its proper place.

DISTRESSES IN GERMANY.

THE Committee appointed to receive subscriptions, and to apportion relief to our suffering brethren in Germany, have published a further report of their proceedings.

Fear, they say, had been entertained, lest in the distracted state of the Continent,

their bounty should fall into improper hands. Such precautions, however, had been taken as to leave very little room for apprehension on this point in the minds of the committee. By letters received from different parts of Germany, some striking extracts from which are given in the re-

port, it appears that the first remittances that had been made had safely reached their destination, and had diffused a glow of joy and gratitude, the expression of which must prove very gratifying to the subscribers, and far more than sufficient to compensate to them any sacrifices which they may have made, with a view to alleviate the severe sufferings of their brethren. Such precautions seem to have been taken by the committee, as render the misapplication of the money which may be transmitted to Germany extremely improbable, if not impossible. One letter from a gentleman in Suabia we shall give entire. It requires no comment. It must speak forcibly to the feelings of every Englishman, and we entreat their serious attention to its contents.

“In the electorate of Wertemburg, the districts that have most suffered are those of Heidenheim, Koenigsbrunn, and Blaubeuren. As it was impossible so speedily to provide such a vast quantity of provisions as was demanded, every thing that could be found was taken away without scruple, so that the poor inhabitants had nothing left for themselves. *Had the armies kept their position near Ulm but a few days longer, whole districts must have emigrated, or have been starved to death. The soldiers were not satisfied with taking all the provisions they could find, but also appropriated to themselves many other things. The tender voice of humanity seemed entirely suppressed. One whole village in our neighbourhood was entirely plundered without any act of hostility having taken place, or any offence been given, but that the inhabitants did not possess what the French soldiers required them to furnish. From the Clergyman they took literally every thing but his shirt. He, among the rest, shall partake of the benefaction from England. Several other villages met with a similar fate. Numbers of horses, which they put into requisition, as they said for a few hours, were driven on for thirty and forty hours without feeding them. Many servants and waggons who attempted to escape, were shot; those that did effect their escape, were obliged to leave their waggons and horses behind, which the French seized, and then sold for a trifle. NO IDEA CAN BE FORMED OF THE EXCESSES THAT WERE COMMITTED EVEN IN OUR COUNTRY. In Moreau's army last war a much better discipline was preserved. BONAPARTE ALLOWS EVERY THING TO HIS SOLDIERS, WITH SCARCELY ANY PU-*

NISHMENT, EVEN FOR THE GREATEST CRIMES.—IT IS WITH THE MOST PERFECT TRUTH, THAT I AFFIRM, NO NATION CAN SACRIFICE TOO MUCH, IN ORDER TO MAINTAIN HER HONOUR AND INDEPENDENCE, AND TO PROTECT HERSELF FROM SIMILAR OUTRAGES. GERMANY WOULD NEVER HAVE SUFFERED SO MUCH, NOR SUNK SO DEEPLY, HAD OUR PRINCES EXERTED THEMSELVES WITH ENERGY, AND BEEN PERFECTLY UNITED AMONG THEMSELVES.—Yet still, perhaps, a man of genius and spirit may arise, a German Nelson, who may save us from entire destruction. MAY THE NOBLE-MINDED ENGLISH NATION PRESERVE HER PRESENT UNANIMITY, AND CONTINUE VIGOROUSLY TO EXERT ALL HER ENERGY AND POWER. THEN, UNDER THE BLESSING OF GOD, SHE WILL NEVER SINK TO BE THE SLAVE OF A FOREIGN NATION, EVEN THOUGH THAT NATION SHOULD SUBJUGATE THE WHOLE CONTINENT.”

The aid rendered to his Majesty's Hanoverian subjects by the Committee is gratefully acknowledged, in a letter from the first Counsellor of his Majesty's Consistory in that Electorate.

When his Majesty was made acquainted with the designs and proceedings of the Committee, he received the account with very visible emotion, and was pleased to express his most gracious approbation of both.

The Rev. Mr. La Trole has represented the distress which prevails in Upper Lusatia, Bohemia, and the adjacent parts, to be very great, and as likely to rise still higher before the next harvest. The United Brethren at Herrnhuth have exerted themselves to alleviate its pressure; but the scarcity has now begun to be felt even in their settlements. Many people, he adds, have died in consequence of the unwholesomeness of the articles they were obliged to substitute for bread. The Committee have resolved, in consequence of this communication, to employ the United Brethren, commonly called Moravians, to distribute a portion of relief in the above-mentioned district, where, from their vicinity to the late scenes of conflict and devastation, a very great degree of misery is likely to prevail.

We are truly concerned to state, that accounts have this day (30th January) been received of the death of the Marquis Cornwallis in Bengal.